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Rev. JOHN F. COONS, Editor.

TERMS.

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LEXINGTON:

WEDNESDAY, *OCTOBER* 29, 1834.

For the Western Luminary.

"PROGRESS OF REFORM."

To the members of the Presbyterian Churches of Harrodsburg and New-Providence.

CHRISTIAN BRETHREN,

You have seen in the Harbinger of April last, a slanderous publication over the signature of "A PRESBYTERIAN," purporting to be a statement, by one of our brethren in disguise, attempting to describe, in a ludicrous and vilifying manner, a transaction which should have taken place between you and your minister, respecting our church temporalities and congregational arrangements, which he professes to have "witnessed," but which you know is wholly destitute of truth. Previous to my reply, in the Western Luminary of the 2d of July, several applications had been made to the editor of the Harbinger for the real name of his author. To the first, made by several gentlemen of Harrodsburg church, he made no reply. To the one subsequently made myself, he replied, after so long time, in a very indecorous, insulting letter. This did not arrive until *twelve* days after its date, instead of four or five at most. For your further satisfaction, as well as the information of the public, I make the following extracts from that letter, with accompanying remarks.

EXTRACT. "I could not imagine," says Mr. Campbell, "on what ground of morality or obligation you could call on *me* for the name of this writer, remembering as I do, how deaf you have been to the calls of justice, honor and honesty in your indecorous assaults on me."

REMARK. I am not conscious of heedlessness or inattention to any call of this character. It is possible, that, having no confidence in the moral integrity of Mr. Campbell's writings, and having no regular access to them, seldom, therefore, reading any portion of them, there may be calls for ought I know, which I have not seen; but whether of justice, honor and honesty, is quite another matter. To some of his calls, though wholly destitute of the smallest attribute of justice, honor, or honesty, I have publicly responded. For instance; in the M. Harbinger, vol. 3. no. 10. page 520, there is a silly misrepresentation of my faith and clerical practice, wholly incompatible with every characteristic of justice, honor and honesty. The foolish charge there, in his own words, is, "The practice of making holy water by the consecrating prayer of Doctor Cleland, who prays over a bason, that so many drops of the water and no more than what cleaves to the end of his fingers, shall be sanctified to the spiritual benefit of the infant." To this charge, dressed in low wit, and the effusion of a distempered imagination, calling on me too for "a grave answer," I did gravely reply in the Western Luminary, and which was subsequently copied in the Banner of Truth, shewing that it was an unjust, dishonest charge, dishonorably misrepresenting my avowed faith and practice; likewise of the religious denomination to which I belong, as may be seen in our "Directory," respecting the administration of the rite of baptism.—Surely, if justice, honor and honesty had any influence with this man, he would have generously and honorably retracted this unjust charge long ago.

Again. To the following charge, "Mr. C. mistakes, or grossly misrepresents our views," I have carefully, and minutely responded, in my "Strictures on Campbellism," p. p. 28—32. Indeed, it is questionable, with many sensible persons, whether I have not paid more attention to the Bishop of Bethany, than he really deserves. Were it not to counteract his mischievous devices, and deleterious errors, there would be no occasion from me for complaint on this score.

EXTRACT. "Yet willing to confer a favor upon one of the most reckless (of all that is noble and candid) of all my slanderers, I immediately wrote to the gentleman for licence to give you his name."

REMARK As to my being the most reckless of all Alexander Campbell's slanderers, I do, in reality, consider this declaration, though indirectly and unintentionally, a very high encomium. Such is the lofty conceit and arrogant claim of this magniloquent Reformer, that, no matter who attacks his errors, and exposes his follies, that man is sure to be denounced as a slanderer. And the more open the attack, and successful the exposure, the more sensibly he feels it—the greater is the discomfiture—and, therefore, the greater and the more reckless, must the slanderer be, who does his cause the most mischief. That I have, in my feeble manner, fearlessly, and pointedly exposed his errors and devices, especially the disingenuous manner in which he got up this deformed, or if you choose, *re*-formed Testament, and palmed it upon the religious public, I most readily confess. And he is entirely welcome to call it slander, or whatever he pleases,—it is of age, and can speak for itself; and establish likewise, every charge therein contained, let him try it when he will. (See "Strictures on Campbellism," p. p. 32. 47.)

EXTRACT. "I copied your letter and forwarded it to him. To-day (June 26) I received an answer from him, in which he authorised me to say that he is not at this time a member of either of your congregations at Providence or Harrodsburg, and that as this is all that morality required him to say, he will not consent to any further disclosure at this time. He observes that as it was your 'clerical avarice,' rather than your private character he had in his eye, and as that is matter of common remark and notoriety, he feels himself justified in refusing you any further information on the subject."

REMARK. How wonderful is the "Progress of Reform." Our modern reformer and his disguised "*gentleman*," as he styles him, have formed a standard of "morality" peculiar to themselves. The *gentleman* can unblushingly fabricate a barefaced falsehood, known by more than five hundred persons to be such, which the officious editor of the Harbinger gladly publishes to the four quarters of the earth, and when called upon in "justice, honor and honesty," yea, by "all that is noble and candid," or as it was in my application, "in the name of truth, justice and honor," for the name of the "gentleman" slander, lo! their "*morality*," so supple, so flexible, and so accommodating, permits them to retain their foul slander unretracted, and undiminished, in its far extended propagation, while the moral assassin, in all his baseness, is encouraged by his conscience, and even "*justified*" by his "*morality*," to shelter himself under the flimsy subterfuge, "that he is not at this time a member of either of the congregations at Providence or Harrodsburg." And what if he is not? does that lessen the enormity of his crime?—does it palliate his hypocrisy, or avert the mischief he intended? We are left to infer that as "he is not *at this time* a member of either of the congregations," that he was formerly a member of one of them; and that too, when he penned his slander; for in his publication in April last, he professed himself to be "yet in Babylon"—"in the scarlet city"—meaning by way of ridicule, the Presbyterian church. But now, christian brethren, examine among yourselves, and see who has gone over to Campbellism from your own ranks since last spring, or even in seven years past. We openly deny, that Mr. Campbell's hidden gentleman *was* EVER *a member of either of those churches.* And we challenge the whole fraternity, by *all that is noble and candid*, to come out, and shew to the contrary if they can. We say, under the most thorough and honest conviction, that the masked "gentleman," is one of Mr. Campbell's own fraternity, who, instigated by the Wicked One, fabricated this whole affair, to stigmatize, and as far as he could, prostrate the clerical character of the Pastor of the two respectable congregations of Providence and Harrodsburg. And the more effectually to accomplish his nefarious purpose, hypocritically assumed the name he did, to father it upon some one of our Presbyterian brotherhood. But we do, in justice, and honor to ourselves, as well as the cause of righteousness and truth, indignantly roll the tide of reproach intended for us back to the polluted source from whence it originated—upon Mr. Campbell and his hidden gentleman, who in truth are reckless themselves, "of all that is noble and candid." Let them manage this matter as may seem right in their own eyes. They have it in their power to rid themselves of suspicion and reproach, by nobly and candidly retracting this slander, in the same vehicle which gave it currency; or let them drag their secreted brother from his hidden covert; or bear the whole load upon the broad shoulders of all the fraternity, just as it suits them.

But this is not all. In the above extract, there is insult added to injury. This *worthy* gentleman having published a falsehood while "*A Presbyterian*," now he is turned Campbellite, the "morality" of his new atmosphere allows him to elude responsibility, by the easy disclaimer of his former *pretended* ecclesiastical relationship, while he retains, and covertly fosters, his shameful calumny; yea, and professes to be "*justified*" in doing so. He goes on to tell his officious pander, that it was my "clerical avarice, rather than my private character, he had in his eye." But, christian brethren, review his defamatory publication: look at his accusations against me: his charge of my "feigned sickness"—my "unholy course"—my excessive love of "the mammon of unrighteousness," &c. and then say, what is any man's character worth, whether private, or public, who can so act the hypocrite—can be guilty of such base dissimulation as he attributes to me, in open day, and before the searcher of all hearts, for the wicked, and sordid purpose of obtaining "filthy lucree" from two intelligent, generous and christian cougregations. Must not private character, and clerical, both fall prostrate under such a state of things. Our good, old fashioned, Bible morality used to say, "Thou shalt not bear false testimony against thy neighbor." But the reformed "morality" of this hidden gentleman thinks it no harm to invent and publish a shameful falsehood, charging his neighbor with feigned sickness and wicked dissimulation for one of the basest of purposes, and yet suffer him to retreat fully "*justified*," by declaring it was only my *official* sin, and not my private character he had in his eye. How can public sentiment sustain such morality as this?

But this false accuser tells his new master, the editor of the Harbinger, that my "clerical avarice.... is a matter of common remark and notoriety." This charge is as unfounded and malicious as all the rest. All persons best acquainted with our church temporalities, and who have been concerned for more than thirty years in my ministerial support, can unhesitatingly give the lie to this insinuation. Were all the silly stories about salaries, funeral charges, money preaching, &c. raised by just such men as this hidden gentleman, all true, there might be some plausibility in the statement. But it is well known, these stories have their origin in ignorance, jealousy, and envy; and are propagated for mean, petty party purposes. Could I believe for a moment, christian brethren, that the charge of clerical avarice was cherished in the minds of the one hundredth person among you, it would subject me to mortified feelings, and discouragements, to which, as yet, I have been a stranger; because I have had no suspicions of that character, respecting any of you. If my clerical avarice,—a sin which I always dreaded, abhorred, and endeavored to shun as anxiously as ever the Apostle Paul did—be a matter of common remark and notoriety, it is the first time I have been apprized of it. But considering the source from whence it emanates, I confess it gives me no inquietude. Permit me, however, for your satisfaction, and the information of all concerned, about this matter, and especially those officious, busy-bodies, who seem to know so much about our temporalities, to give a plain, succinct account of these things, since I have been in the ministry. This I do, not from the uncertainties of memory, but from private records and memorandums, made with great minuteness and accuracy, for my own convenience and satisfaction, commenced thirty years ago, and continued up to the present time. The first *ten* years of my ministry, I labored statedly in three churches, viz: Union, Springfield, and Hardin's creek, now Lebanon. From these churches altogether, I received *annually*, on an average, a very small fraction over *one hundred dollars.* The next *ten* years, laboring one half of my time in Providence church, one fourth at Cane Run, and one fourth at Union, 22 miles distant, which was afterwards succeeded by the Dutch church at Mud meeting-house, until the other half of my time was required at Harrodsburg, the annual amount was *two hundred and ninety dollars;* one fourth, at least, of which was in common produce at the market price, for family use. For the last *ten* years, during which the two churches in Harrodsburg and Providence have more than doubled and trebled their numbers, I have not realized more than *four hundred and fifty dollars* annually, a like proportion of this sum, as above, was in produce, and during the operation of Commonwealth's money, reckoned at par in that currency. Aided by a small farm, and this sum, I have supported a large family, both stated and transient,—have supported two sons at College, one of them *seven* years, until he has now, to human appearance, almost reached the pulpit—have wrought often with my own hands to supply our own wants—have kept clear of pecuniary embarrassments, and by the help of God, with the industry and economy of myself and family, expect to continue so, and have something to give to the Lord besides—much more I expect, than our ghostly accusers, who seem to be so much concerned about our clerical avarice; concerning which, the "noble and candid," must now judge for themselves. Permit me further to say, christian brethren, that the pecuniary support I receive from you *annually*, is very little more than what is allowed our common missionaries; many of whom are without families, having nothing but themselves and horse to support. And had I been under the baleful influence of "filthy lucre," or clerical avarice, you would have been summoned to hear my farewell sermon many years ago; having received frequent invitations to other churches and stations, and some of them very desirable ones indeed; offering for my temporal suppost *more than double* the amount received from you. I have letters in my desk now, to substantiate the truth of what I say on this subject; and with which, I suppose, I might have successfully electioneered, if clerical avarice had prompted me to do so; but which, to this day, remain unseen by any one of your elders or deacons, who all know from abundant evidence that I am held here by no such tenure as sordid avarice, one of the greatest sins that God hates. In respect of pecuniary support, I have never conceived for a moment that I was burthensome to the church. Many a Missionary, or Agent, or Circuit Rider, has received annually, more than I have. And were my present salary apportioned among you all according to your present number, it would not amount to more than seven eighths of a dollar to each. What is paid, however, it is presumed, is done by not more than one fourth part of the congregations. The amount contributed, is at intervals; and heretofore, no application has been made to the contributors, until my ministerial year has been closed, and then several months elapses before any thing is received.

I make this plain statement of facts, well known to the most of you, not in the spirit of vituperation, or dissatisfaction, but simply to expose the utter weakness of those hidden calumniators whose statements, respecting my clerical character, are as baseless as they are mean and malevolent. Some of the *watery* fraternity in the vicinity of Harrodsburg, I understand, to sustain their hidden brother of "the scarlet city," and the sinking reputation of their grandiloquent champion, persist with stubborn pertinacity, and in defiance of our positive denial of their charges, to assert the truth of what their officious compeers have published. But we again fearlessly challenge them to come out in open day and prove their allegations, or acknowledge the whole to be a tissue of falsehood, as we boldly declare it to be from beginning to end. Let them prove their hidden "gentleman," the author of the publication in question, to be in reality, what he pretended to be—"*A Presbyterian.*" Let them prove my "*feigned sickness,*" last year, or any other year, for the base purpose alleged by this secreted author of this malevolent charge. And let them prove that the congregations of Harrodsbug and Providence, according to the statement of their concealed libeller, engaged to give me one cent more last year, than any previous year—I say, let them prove all these things, fairly and openly, and then they shall have our due acknowledgement, otherwise they must stand exposed and condemned at the bar of public sentiment, as the wilful and deliberate calumniators of myself and both the churches to which I statedly minister. And to give them what aid I can, should they attempt it, I refer them to the public and joint meeting of the two congregations at Thomas Dean's, for the purpose of mutual arrangements. They can have access, if they choose, to the official documents, signed by the chairman and secretary of that meeting containing their resolutions, the report of the committee of consultation, &c. And they shall have also the sworn testimony of all the Elders, Deacons, Trustees, Collectors and Treasurers of the two congregations. They shall, moreover, have the privilege of selecting the tribunal composed of any three, or seven, or twelve judicious disinterested men to make up the verdictt This is all we can do for them. We are now fairly at issue. Let them stand forth like men, or "give up the ship." In the mean time, it might not be amiss were these busy reformers with their concealed spies, to look a little into the clerical circle of their own brotherhood, and ascertain the correctness of common fame, which loudly proclaims the reformed *morality* of some three or four of them whose clerical avarice has led them to a palpable violation of the eighth commandment.

Christian Brethren; I have only a remark or two more to make Of the moral character of our defamers, both the concealed author, and the accessary editor who will not give up his name, you and the public can now very well judge. Of the religious character of all the reformed fraternity within the circle of our acquaintance, we hear of none whose outward deportment affords any evidence of scriptural, vital, practical piety. As to doctrines, their *Waterism* forms a nucleus around which every radical error is gathered, Arianism, Socinianism, Pelagianism, Universalism—all amalgamated—a heterogeneous mass—a perfect mishmash of every thing, and any thing, except the pure, uncorrupted truth of the Bible. These reformers, some of them professing to be Trinitarians, but in full league with Unitarians, preaching together, communicating together, editing periodicals in co-partnership, &c, forcibly remind us of the celebrated Barke'r price of "Mosaic," portraying his confederate ministry, whose members "found themselves, they knew not how, pigging together heads and points, in the same truckle bed." —"O my soul, come no thou into their secret; unto their assembly, mine honor, be not thou united!"

One word respecting the style and manner of my former communication. To some of our good friends, not feeling as much interested on this subject as ourselves, however deserving the obligation, yet to them it seemed to present the aspect of acerbity and acrimony. That it appeared so then, I have no doubt. I am in the habit of calling things by their proper names, and in exposing the nefarious conduct of our defamers, I intended to "rebuke them sharply." But I protest, before the searcher of all hearts, that I felt no angry passions—no excited feelings—from the beginning to the end of the whole production. I wrote it coolly and deliberately, and so I have done this. I may be unhappy in the selection of words and phrases. But it is my manner of writing, and perhaps speaking too, which in advanced life, cannot be easily changed or reversed. But like Dr. Wardlaw, "I am no advocate for that facile complaisance, and simpering incipidity which knows not how to be firm; which assumes a style between assent and denial, that can scarcely be known for the one or the other; which minces truth, reduces and accommodates important differences, smites when it ought to frown, and makes its courteous obeisance when it should stand erect in all the dignity of unbending decision." Were I to employ the words of Paul, in his reproof Elymas the sorcerer, (Acts 13: 10) to rebuke my calumniators, it is quite likely the indifference, or fastidiousness, of some good-natured persons, would attach to the phraseology a spirit of testiness or ill-humor, as little felt and intended by the writer, as it was by that heroic, decided man of God. To these well-meaning persons, however, I respectfully tender my good will, and any apology which they may deem necessary. To my adversaries in question, while I bid them defiance, I can at the same time offer to God for them, my commisseration and prayers, that they may know the truth, and that the truth shall make them free.

THOS. CLELAND.

Foreign Conspiracy against the Liberties of the United States.

The following is extracted from a letter, written by an American gentleman who has recently resided some time in Italy and in the Austrian dominions, and has enjoyed excellent opportunities of becoming acquainted with the state of European society and opinions.—*N. Y. Observer.*

It is asked, Why should the Holy Alliance feel interested in the transatlantic liberty? I answer, the silent but powerful and increasing influence of our institutions on Europe, is reason enough. The example alone of prosperity which we exhibit in such strong contrast, to the enslaved, priest-ridden, tax burdened despotisms of the old world, is sufficient to keep those countries in perpetual agitation. How can it be otherwise? Will a sick man, long despairing of cure, learn that there is a remedy for him, and not desire to procure it? Will one born to think a dungeon his natural home, learn through his grated bars, that man may be free: and not struggle to obtain his liberty? And what do the people of Europe behold in this country? They witness the successful experiment of a free government: a government of the *people*; without rulers *de jure divino*, (by divine right;) having no hereditary privileged classes; a government exhibiting good order, and obedience to law, without an armed police, and secret tribunals; a government out of debt; a people industrious, enterprising, thriving in all their interests; without monopolies; a people religious without an establishment; moral and honest without the terrors of the confessional or the inquisition; a people not harmed by the uncontrolled liberty of the press, and freedom of opinion; a people that read what they please, and think, and judge, and act for themselves; a people enjoying the most unbounded security of person and property; among whom domestic conspiracies are unknown; where the poor and rich have an equal justice; a people sociable and hospitable; exerting all their energies in schemes of public and private benefit without other control than mutual forbearance. A government so contrasted in all points with absolute government, must, and does engage the intense solicitude, both of the rulers and people of the old world Every revolution that has occurred in Europe for the last half century, has been, in a greater or less degree, the consequence of our own glorious revolution. The great political truths there promulgated to the world, are the seed of the disorders and conspiracies, and revolutions of Europe, from the first French revolution down to the present time. They are the throes of the eternal life, breaking the bonds of darkness, with which superstition and despotism have hitherto bound the nations struggling into the light of a new age. Can despotism know all this and not feel it necessary to do something to counteract the evil?

Let us look around us. Is despotism doing any thing in this country? It becomes us to be jealous. We have cause to expect an attack, and that it will be of a kind suited to the character of the contest, the war of opinion. Yes! despotism is doing something.—*Austria is now acting in this country.* She has organized a great plan for doing something here, which *she* at least, deems important. She has her Jesuit missionaries travelling through the land: she has supplied them with money, and furnished a fountain for a regular supply. See had expended a year ago more than *seventy thousand dollars* in furtherance of her design. These are not surmises. They are facts. Some *official documents* giving the constitution and doings of this *Foreign Society* have lately made their appearance in the New-York Observer, and have been copied extensively into other journals of the country. This society, having ostensibly a *religious* object, has been for nearly four years at work in the United States, without attracting, out of the religious world, much attention to its operations. The great patron of this *apparently religious* scheme is no less a personage than the *Emperor of Austria.* The Society is called the *St. Leopold Foundation.* It is organized in Austria. The field of its operations is these United States. It meets and forms its plans in Vienna, Prince Metternich has it under his watchful care. The Pope has given it his apostolic benediction, and "His Royal Highness, Ferdinand V., King of Hungary, and Crown Prince of the other hereditary States, has been most graciously pleased, prompted by a piety worthy the exalted title of an apostolic king, to accept the office of Protector of the Leopold Foundation. Now, in the present state of the war of principles in Europe, is not a Society formed *avowedly to art* upon this country, originating in the dominions of a despot, and holding its secret councils in his capital, calculated to excite suspicion? Is it credible that a Society got up under the auspices of the Austrian government, under the superintendence of its chief officers of State, supplying with funds a numerous body of Jesuit emissaries who are organizing themselves in all our borders, actively passing and re-passing between Europe and America; is it credible, I say, that such a Society has for its objec-purely a *religious reform?* Is it credible that the manufacturers of chains for binding liberty in Europe have suddenly become benevolently concerned only for the *religious welfare* of this republican people? If this Society be solely for the propagation of the Catholic faith, one would think that *Rome*, and not *Vienna* should be its head-quarters, that the *Pope*, not the *Emperor of Austria*, should be its grand patron! It must be allowed that this should be a subject of general and absorbing interest. If despotism has dev-sed a scheme for operating against its antagonist principle in this country, the strong hold, the very citadel of freedom, it becomes us to look about us. It is high time that we awake to the apprehension of danger. I propose to show, why I believe this ostensibly religious society covers other designs than religious.

Splendid Idolatry.

The Rev. Messrs. Smith and Dwight furnish the following account of the public services on the Sabbath, at a great Armenian convent which they attended.

As it was the feast day of the Catholics, and also as Gen. Bebutoff was present, great splendor was exhibited on the occasion. The dress of the officiating bishop was heavy with gold and jewels. Soon after he ascended the great altar, a most splendid curtain was drawn in front of us, so as to shut him out from our view, and there he remained for a long time, the singers in the mean while almost deafening us with their noise. During this interval, the deacons, in rich dresses, and spherical caps of gold on their heads, and in their hands long poles, upon the end of which was a circular plate of silver, with small bells fastened around it, were moving about with an air of busy preparation, which strongly reminded us of the silent arrangement that precede the manic exhibition of a theatre. At length the curtain was withdrawn, and the bishop, following a train of deacons and singers, moved round the church, carrying in his hand a golden cross, which he offered to the people to kiss it. Each one, however, was expected to pay for his privilege, as a deacon closely followed the bishop with a plate of money. The bishop then ascended a smaller, but very richly decorated altar, which stands directly in front of the great altar, and almost exactly in the centre of the church. It is surrounded with a low railing covered with gold, and at a little distance in front, the singers were arraigned around a hollow square. During the service which followed, they made the walls resound with their grating notes, while the deacons who stood on the left joined the chorus by jingling their little bells. They only paused long enough for some portion of the evangelists and the creed to be read, which it must be recollected, are in the ancient Armenian, a language which the people do not understand. After this, a silver goblet containing the wine, to the top of which was fitted a small silver plate, upon which the wafer was placed, was brought with much pomp, by a procession from the great altar, and given to the officiating bishop. During this ceremony, besides the little bells carried by the deacons, the large ones, which were suspend in the dome of the church just over our heads, were rung so tremendously, that in connection with the clamarous voices of the singers, the noise was almost enough to drive away our senses. The bishop then proceeded to consecrate the elements, during a part of which ceremony he was again shut out from our view by the rich curtains that were drawn before him. At the moment of consecration, when, as the Armenians believe, the bread and wine become the real body and blood of Christ, the bells are made to ring their loudest peal, and so great was the confusion that every feeling of solemnity and devotion, had any been present, must have been totally extinguished. The bishop then dipped the wafer into the wine, and held up these elements to the people, before which they bowed as if in adoration. On this occasion the sacrament was administered to only one individual, the bishop placing a fragment of the wafer dipped in the wine into his mouth. Nothing could exceed the mummery and nonsense, the tumult and confusion of this scenic display. We were ready to ask ourselves, are we in the house of the Lord? Is this the simplicity of the gospel? Did our Saviour institute rites like these? Is it amidst such gorgeous and clamorous exhibitions that we are to expect to enjoy the light of his contenance, and secure his blessing? On the contrary, would not his presence annihilate such displays, and would he not frown upon so gross a perversion of his pure and spiritual worship?

After the ceremonies, a copy of the Evangelists splendidly bound, was brought out and held up to the gaze of the people, many of whom went forward to kiss it. Thus the mere book is made almost an object of worship, while the people are left in ignorance of its contents.

Spirit of the Catholic Journals.

We have often asserted that the spirit of Popery is one and the same in all ages, and among all nations. This has been denied by papists of this country. They have told us that here Roman Catholicism had divested itself of its persecuting tendencies, and had adopted the liberal spirit of our free institutions. Of this happy change we have seen no evidence. In the Catholic journals which we receive at our office, there is the most gross personality and lowest species of blackguardism, mingled with a spirit of malicious hate, the like of which is no where else exhibited by the American press. For these peculiar and unlively characteristics the Catholic Telegraph is pre-eminent.

Speaking of a late article in the Cincinnati Journal, the Telegraph says:

'Without tracing the writer through all the purlieus of mendacity and billingsgate, through which he has thought proper to pass, we shall content ourselves for the present, with stating some of the many LIES, which he has had the unblushing effrontery to print. You can see, in this spawn of Calvinism, the bloated malignant venom of the adder.'

'To a wolf, whose jaws are prepared to feast, and the savage ferocity of whose nature impels him to eat, it would be idle for his victim to challenge his forbearance on the score of evidence.

The only evidence he regards is the cravings of his rapacity. Just so with the scowling progeny of John Calvin. Their intent is as deadly; and their respect for testimony, other than suits their impious purpose, is of the character of that, which impels the wolf to seize his prey.'

Once more alluding to Protestant ministers of the gospel, who, like honest men and good citizens sustain and educate their *own children*, the Telegraph says:

'Lectures or strictures on unblemished purity come with a bad grace from the modern clergy, who, with one eye, squint at the bible for a scrap of theology, while with the other, they are rivetted to the cradle, to hush the whimperings of the proofs of their weakness, with a melodious and psalmmodulated lullaby.

We are far from being displeased to witness this last effort of impotent rage in this calvinistic man with brass boots. It augurs well: the blister draws: the suppurating process is going on felicitously. All will yet be right, and that disgrace of human nature, base and blasphemous Calvinism, will be scouted from the world.'

Did popery, in its worst days ever exhibit a more fiendlike spirit?—*Cincinnati Journal.*

FRENCH SOCIETY FOR THE ABOLITION OF SLAVERY.—About the middle of August, as we learn from *Le Semeur*, a society was formed at Paris, for the special purpose of promoting the abolition of Slavery in the colonies of France. It originated among the members of the Chamber of Deputies. The Society will act on public opinion by its publications and thus prepare the way for the adoption of the necessary laws

Salvation of Infants.

An "Orthodox Sinner," wishes the Editor to show why infants who have never committed actual sin, need to be regenerated, if no one, as he believes, will be damned merely for the sin of Adam.

He says, "Please make the answer plain, so that every one can understand, and let there be no metaphysical mists in it."

ANSWER.

On account of Adam's sin God has cursed the *nature* of man, as well as the ground on which he treads. This curse causes every child to inherit a *nature prone to evil*, which is a constant source of trial. This nature remaining unchanged would tempt a child to sin against God in the future state, and would disqualify him for happiness in the immediate presence of the Holy God. For this reason the child must be so changed as to experience no proneness to evil in a future state, or he could not be perfectly happy there; but would rebel in heaven as some angels did.

Heaven is not to be a *state of trial* but of confirmed and unmingled blessedness. The very *nature* of a child in this life, is such as subjects him to constant trial and self-denial when he becomes a moral agent; and were it unchanged it would do the same in the life to come. That in our nature may disqualify for heaven which is *no sin:* for human nature, subject to the *natural appetites* of this life, could not be happy in the heavenly state were no means of gratification provided there: and should they exist there in such a state as to require *restraint*, the subject of them could not be perfectly happy, however he might be without sin. *Flesh and blood*, even in a state of innocence, cannot inherit the spiritual kingdom of God, without being first changed into "a spiritual body."

We say, therefore, that an infant with the whole nature which it inherits from its parents, in consequence of the curse brought upon the human race, could not be the subject of perfect, spiritual, heavenly bliss, without having been first changed, in such a manner, that the relative state of the child's soul shall not render it *prone* and *predisposed* to sin, either through any of its bodily sensations or animal appetites. The infant must be so changed, that when its moral agency shall commence in heaven, it will be easy and natural for it and no matter of self-denial, to obey God in all things. It must also be so changed in body as not to hunger, or thirst, nor be subject to any bodily infirmities, wants, sickness and death.

Now to a l these benefits an infant has no title, unless it be through the grace of God and the merits of our Lord Jesus Christ. If such an infant is delivered from the *curse of the apostacy*, a part of which is "the corruption of its whole nature, WHICH IS commonly called original sin," whereby it is rendered LIABLE *to all actual sins*, the deliverance must be granted by God, not on account of any righteousness in the child or its parents, but entirely for the sake of his own love and compassion to mankind through the redemption which is in Christ Jesus.—*Philadelphian.*

From the Foreign Missionary Chronicle.

Condition of the Western Indians.

The condition of the American Indians is a subject of deep interest to philanthropists and the friends of Christian missions. The report of the Committee of Congress on Indian Affairs shows the plan of General Government in relation to the aborigines of the West. One of the bills committed provides "for the establishment of the Western Territory, and for the security and protection of the emigrants and other Indians tribes therein."—The Indian title to this whole tract has been extinguished. It is without the limits of any State or Territory; bounded East by Arkansas Torritory and the State of Missouri; North, chiefly by Platte river; and West and South, by the Mexican possessions; and contains an area of 180,000 square miles—a tract larger than New-England, New-York, New-Jersey, Pennsylvania, Delaware, and Maryland. A meridian is drawn on the map midway through the Territory, and called "the western boundary of habitable land." East of this line the land is good and well adapted to agriculture and civilized life. The territories of the tribes, beginning at the south, are, first, that of the Choctaws, on the Red River, containing 23,433 square miles; next, northwardly, the Creeks, a tract of the same extent, on a part of which are located the Seminoles; next, the Cherokees, then the Osages, each tract nearly equal to that of the Choctaws; further North, in smaller allotments, the Shawnees, Kansas, Delawares, &c.—The bill proposes, that these tribes be formed into a confederacy—allowed one representative in Congress—be under the protection of the United States Government—be assisted to make laws and establish governments of their own—have helps to learn the arts of civilized life, and facilities of education. The Creeks, Seminoles, Choctaws and Chickasaws, have agreed to emigrate. Of the tribes not willing to emigrate are 9000 Cherokees, 4000 Indians in New-York, and 17,000 of those in Ohio—in all 30,000 East of the Mississippi. The climate of the Western Territory is said to be as good as that of the same latitudes East of the Mississippi. The soil is various, from the richest bottom to the barren sand hill; but there is a sufficiency of good land to sustain the Indians, if they will settle and become agriculturalists.—Iron, lead, alum, and salt, are among the minerals of the country, and coal on the Prairies from the Kansas to tho Red River.

The Indians are greatly oppressed by the rapacity of traders, and compelled to pay the most exorbitant prices for every article that they purchase. For instance, calico, which cost 22 cents a yard is sold at $1 50. They are corrupted, as well as oppressed. It is stated in the report as an unquestionable fact, that a company has now in operation, at the mouth of the Yellow Stone river, an extensive distillery of ardent spirits, where alcohol, reduced to proof, is exchanged with the Indians at $64 per gallon, and, when carried to the interior, at a much higher price.—It appears, that an extensive peace has been agreed on among the Indians of the Western Territory, including all who live South of the Sioux tribe.—Of the tribes now collecting and uniting for permanent settlement on the tracts assigned to them, some are partially civilized and instructed in the knowledge of the Christian religion; among whom are open promising fields of missionary labor. Of these tribes may be mentioned the Chippewas, Ottowas, Potawatomies; amounting to 15,000; and to these may be added the Pawnees, and other tribes to the interior, that have not been much exposed to that moral corruption which arises from the influence of unprincipled white men. —It is hoped, that the interest of the religious community for this exiled and depressed race of men will not be diminished, but greatly increased. The way is now open for the establishment of a mission by our Society among the Ioways; and it is hoped that this will, ere long, be effected; and that the operations of the Society will be speedily accelerated by the zeal of the church, and successfully extend to other tribes, for their instruction in agriculture and the mechanical arts—in the common branches of education, reading, writing, arithmetic, &c. —and particularly in the knowledge of the all-important truths and precepts of the blessed religion of Christ.—Let Christians awake to a sense of duty upon this subject, and do quickly whatever is practicable, to save these forlorn inhabitants of the wildernes from extinction; to meliorate their physical condition; and especially, bring them to the genuine knowledge of "the truth as it is in Jesus."

A Short article for the Monthly Concert.

Nearly all the American Christians have read the story of the little Osage captive. As Dr. Cornelius was riding through the wilderness of the West, he met a party of Indian warriors just returning from one of their excursions of fire and blood. One of these warriors of fierce and fiendlike aspect, led a child of five years of age whom they had taken captive.

"Where are the parents of this child?" said Dr. Cornelius.

"Here they are," replied the savage warrior, as with one hand he exhibited the bloody scalps of a man and a woman, and with the other brandished his tomahawk in all the exultation of gratified revenge.

The same warrior is now a disciple of Jesus Christ, a humble man of piety and of prayer. His tomahawk is laid aside, and it never again will be crimsoned with the blood of his fellowmen. His wife is a member of the same church with himself, and their united prayer ascends, morning and evening from the family alter. Their daughters are the amiable anu humble and devoted followers of the blessed Redeemer. training up under the influence of a father's and mother's prayers, for the society of angels and archangels, cherubim and seraphim.

"Do you remember," said an Indian convert to a missionary, "that a few years ago, a party of warriors came to the vicinity of the tribe to whom you preach, and pretended friendship, invited the chief of the tribe to hold a talk with them?"

"Yes," replied the missionary, "I remember it very well."

"Do you remember," continued the Indian, "that the chief, fearing treachery, instead of going himself, sent one of his warriors to hold the talk?"

"Yes," was the reply.

"And do you remember," proceeded the Indian, "that that warrior never returned, but that he was murdered by those who with promises of friendship, had led him into their snare?"

"I remember it all very well," replied the missionary.

"Well," the Indian continued weeping with emotion, "I was one of that band of warriors. As soon as our victim was in the midst of us, we fell upon him with our tomahawks and cut him to pieces."

This man is now one of the most influential members of the Christian church, and reflects with horror upon those scenes in which he formerly exulted. He is now giving his influence and his prayers that there may be glory to God in the highest, peace on earth and good will among men.—*Religious Mag.*

CHINA.—We have been politely favored with the following extract from a letter, written by the Captain of an American ship, upon leaving Canton, to a friend in this city.

"The opening of the English trade will, I apprehedd, be the first step towards revolutionizing China. The moral effect of such an event, not only with regard to China, but the whole eastern world, must be very great—and although I am not versed enough in political economy to pretend to divide the consequences, yet I cannot help looking forward to this new era with a great deal of interest. The prejudices of the Chinese are beginning to give way, under the conviction of their own senses that strangers are at least equal to them in the arts as well as arms. Our manners are beginning to be copied by them—our language is studied, and, what is more important and singular, our religion is not only tolerated by the Government, but anxiously inquired after by the mass of the people in the maritime provinces—and notwithstanding what the enemies of missions may say, Christianity is publicly studied, and publicly PREACHED, by the Chinese themselves, within the very walls of Canton."—*N. Y. Gazette.*

THE BARBARY COAST.—Mr. Ewald, a German missionary, who was sent to Algiers to preach the Gospel both to Christians and Mahommetans, has been induced by various obstacles, to quit the colony. He has gone to Tunis, where his labors are very acceptable among the Jews. He has sold them, in a short time, 300 Hebrew Bibles, 180 Psalters, and 20 New Testaments. He thinks a school might be opened, with good prospects of usefulness. He says he has also found a door open among the Mahommetans, to whom he has sold Arabic Bibles and distributed religious tracts. One of the Mutsuf found and burnt one of the Bibles; but five students read theirs attentively, and one of them he thinks, is convinced of the truth of Christianity. He has also sold Bibles to Catholic and Greek Christians. There are some Protestants at Tunis. Every Sabbath he has a religious meeting at his house, at which Danes, Swedes, French, English and Americans ure present. Among them are the families of four Protestant consuls.

TRACTS FOR SPAIN.—The Committee of the Paris Religious Tract Society has at last determined to publish tracts in the Spanish language. This has been under consideration for some time, but deferred, from the supposed impossibility of distributing tracts in that country. Of late the political changes encourage the hope, that the diffusion of Christian publications will be less difficult; and having received a donation of 300 fr. for that special object, the Committee have resolved to commence this work.

MORAVIAN MISSIONS.—In the Eighth Report of the Yorkshire Society in aid of the Moravian Missions, it appears that that small community maintains 214 missionaries at 42 stations, where there are 45,479 converts, and 15,518 communicants. Of these 2,715 are Greenlanders and Esquimaux, 349 Indians, 83,316 negroes and persons of color, and 3,099 Hottentots and natives of South America. There is a deficiency in the funds; occasioned partly by losses in Labrador.—*London paper.*

CONVERSION TO PROTESTANTISM.—The Cork Herald states that the Rev. Mr. Nolan, who took such a leading part in the public controversial discussions in Ireland, and who was the intimate friend of Dr. Doyle, is reported to have resigned his parish in the diocese of Leighlin, and conformed to the doctrines of the Established Church. Mr. Nolan is a clergyman of high moral character, and the change wrought in his mind is the result of much reflection and deep reading. Transubstantiation is the ground work of his objection to the tenets of the Church of Rome.

THE POPE.—In an obituary notice of the Rev. Dr. Doyle, in the London Patriot, it is stated that the Pope issued a bull commanding Prince Hohenloe to discontinue his miracles; those miracles of which much was said in the papers a few years ago, as transcending all others in modern times and almost defying contradiction and doubt. Must not the Pope be a potentate indeed, if he has authority to annul a power given from the Almighty?

UNITARIANISM IN ENGLAND.—The Rev. Mr. Matheson in his account of the Congregational churches in England, before the N. H. General Association, said, "You may ask What is the state of Unitarianism in England? To which I reply, 'It is DYING.' The whole number of meeting houses owned by them is about two hundred, of which they have built but thirty-six; the rest having been obtained by perversion of funds. But all the Unitarians in England who actually attend public worship, could be held in six or ten such meeting houses as this in which we are assembled."—*Lutheran Observer.*

LIBERIA.—We rejoice to notice that each arrival from the Colony affords new proofs of the benefits conferred on long suffering Africa by the wise and philanthropic labors of the American Colonization Society. The following extract from the letter of an old and highly respectable colored colonist to a gentleman in Philadelphia, will, we sure, gratify the friends of the cause:

"Our new and excellent Governor (PINNEY) is quite indefatigable in his labors to push forward the interes's of the Colony, and strongly reminds us of the sainted Ashman. He has determined upon and taken measures to re-establish a public farm near Caldwell, on the plan of Mr. Ashmun, where all idle persons and vagrants may be placed. Many persons are going to farming, and I am within bounds, when I say that three times the quantity of ground will be put under cultivation this season, over any preceeding year."

Of that admirable lady, Mrs. SANSOM, whose inestimable labors in planting schools in Africa, are but too little known and appreciated, he says,

"I am happy to inform you, that the schools supported by the ladies of Philadelphia, continue to exert the most beneficial influence on our rising generation, and many will live to bless the name of Beaulah Sansom. We had an exhibition of Elizabeth Thomson's school in the Methodist Meeting House, and I cannot express the great interest felt on the occasion. Our warehouses were shut up, so that all might attend. It was very largely attended, although each had to pay 12 1-2 cts. Mr. Eden, at New Georgia, among the re captured Africans is doing well."—*National Intel.*

LACONIC AND LIBERAL.—Copy of a letter received by the American Board of Commissioners for Foreign Missions, enclosing a draft for Two Thousand Five Hundred Dollars:

"Painesville, Ohio, Aug. 29, 1834.

Mr. G. M. Tracy: Dear Sir,—I send the foregoing draft for $2500, to the American Board of Commissioners for Foreign Missions, to be used in the distributing of Bibles and Tracts in China.

Yours, truly, &c.

A FRIEND TO CHINA.

ENCOURAGEMENT TO BIBLE DISTRIBUTORS. —We have just received from the Rev. G. B. Davis, Agent of the American Bible Society, the following interesting statement:

During the recent general distribution of Bibles, two or three French Bibles were placed in the hands of persens unable to read the English language, in Washington county, in this state. One of them fell into the hands of a gentleman of some influence in the settle ment, who had been educated in the Roman faith. He became interested, and prosecuted the study with increased diligence, until, convinced of his former blindness and sinfulness, he fled for mercy to a Saviour. Having obtained peace in believing, he conversed with and read the Bible to others in the same circle and condition in life. And the Lord rewarded his labor of love by permitting him to see from ten to fifteen of his friends and associates possessing the same hope with himself. They are connected now, says our informant, with the Methodist, Baptist, Cumberland and Presbyterian churches of that vicinity. Differing, it may be, in the annis, mint and cummin, but agreeing perfectly in the weightier matters of the law.

Here is a revival of religion through the silent instrumentality of a Bible distributor—God having made his own word more powerful than many a long, protracted argument, or eloquent discourse.—*St. Louis Observer.*

SWITZERLAND.—A society for promoting the observance of the Sabbath has been formed at Vevey, Canton, de Vaud. It is to operate by persuasion only, and not by constraint.—*Boston Recorder.*

COLERIDGE.—From the August number of the London Quarterly Review, we learn that Coleridge was as devout as he was profound. His death, it appears, was sudden and decisive; and six days before the fatal change, he knew assuredly that his hour was near at hand. His few worldly affairs had long been settled, and after many tender adieus, he expressed a wish that he might be as little interrupted as possible. His sufferings were severe and constant till within 36 hours of his end; but it seems, they had no power to affect the deep tranquility of his mind, or the wonted sweetness of his address. He over and over again supplicated that God might not withdraw his Spirit; and that he might be enabled so to bear the last struggle, as to evince the sincerity of his faith in the Great Redeemer of the world. If ever man did so evince sincerity of faith in his dying moments, Coleridge did.

A month or two before his death, Mr. Coleridge wrote his own humble, and affectionate epitaph, and we are glad that we have the pleasure of laying it before our readers:—

"Stop, Christian passer-by! Stop child of God,
And read with gentle breast. Beneath this sod
A poet lies, or that which once seemed he;—
O, lift a thought in prayer for S. T. C.!—
That he who many a year with toil of breath!
Found death in life, may here find life in death!
Mercy for praise—to be forgiven for fame
He asked, and hoped through Christ. Do thou
the same."

Mr. Coleridge breathed his last at half-past six o'clock on the morning of Friday, the 25th day of July last, under the roof of his dear and kind friends, Mr. and Mrs. Gillman of Highgate; and was interred on the 2d of August in the vault of Highgate Church.

EDITORIAL COURTESY.—The Liberator, the inflammatory organ of the abolitionists, and fierce opponent of Colonization, in noticing the *Journal of Freedom*, a well conducted paper, favourable to the cause of Colonization, thus recommends it:—

"This is the impudent title of a new pro-slavery paper, which is published weekly, in New-Haven. It professes to be conducted by an "association of *gentlemen*"—for *gentlemen*, read *black-guards*. Of course, it is strongly in favour of banishing the colored people of the United States to the coast of Africa. These "*gentlemen*" are too nice and too genteel to live in the same country with "niggers." We commend their paper to the patronage of all southern slave-holders, and their numerous adherents throughout the Union."

The Liberator again.

The Editor of the Liberator, in his last paper, asks the following questions—"Why do I bring such accusations against my country! Why do I denounce her as a land 'full of the habitations of cruelty!' Why do I hold her up to the scorn of the righteous among mankind! Why do I say that *she is distinguished for her hypocrisy and oppression, as she is for knowledge and power?*"—And the Editor of the Boston Gazette pithily replies—"Sure enough!"

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 29, 1834.

PROTRACTED MEETING.—A protracted meeting will commence in the First Presbyterian Church, Lexington, on the Friday before the second Sabbath in November.

THE ANNIVERSARIES.—The Anniversaries of the several benevolent societies will be held in this city next week. For the arrangement, &c. see advertisement in another column. We hope the friends of these noble institutions will use their influence to make these meetings interesting and beneficial to the great cause of benevolence.

Intellectual and Moral Culture.

The meagre and circumscribed definition which is usually given to the term Education, is a prolific source of dangerous error. Strange as it may seem, a great majority of mankind appear to act under the impression, that Education has reference to the intellect alone; that its only legitimate aim is, to store the mind with knowledge. It would be difficult to specify any error more fatal than this; fatal alike to every thing like happiness in this world as well as in that eternal world to which all mankind are tending.

How painful is it to the virtuous mind, to see the man of cultivated intellect a willing slave to the most unhallowed passions! Bearing about in his bosom a nest of scorpions, which are gnawing upon his vitals and corroding his peace. Although he be idolized for his talents by the dissolute, and borne upon the shoulders of the multitude, yet must he ever be an entire stranger to that inward peace without which rational happiness can never be attained.—"The fear of the Lord is the beginning of wisdom." No system of education deserves the name, in which the cultivation of the heart is neglected. To cultivate the understanding while the heart is neglected, is only placing weapons in the hands of the enemy. The utility of any course of education is to be tested by the practical effect it has upon the individual. If it do not make him a more useful member of society, a better citizen, a better Christian, it must be condemned as worse than useless, as pernicious. Narrow and unwise, indeed, is that course of education which has respect only to man's transient stay upon earth, and which leaves out of view his duties to his fellow-creatures, his immortality, his accountability to his God.

Look at the boasted sages of antiquity, the renowned philosophers of Greece and Rome. That they were learned, that they possessed intellects of the highest order, none will feel disposed to doubt. In them we see a specimen of the topmost height at which man can arrive, under the most favorable circumstances, without the aid of Christianity. With all their collected wisdom and science, what a spectacle did they exhibit! What is the most partial record of their times but a registry of superstition and crime! What are the famed virtues of their most esteemed models, but the fruits of a harsh and brutal stoicism! What do their brighest exemplars exhibit, but a living commentary on the Christian doctrine of the depravity of human nature! Dark as midnight, indeed, must be that creed which places self-murder at the head of the list of virtues; which recognizes undetected theft as highly meretorious; and the devoted homage and adoration paid to dumb idols and imaginary deities, as the most sublime exercise of the faculties of man. Yet such were the morals of these models of intellectual refinement; such was the religious creed of a people while they sat upon the pinnacle of human science.

A correct knowledge of Christianity lies at the foundation of all true philosophy. And vain is that science, falsely so called, which militates against this. It has long been a matter of surprise to the friends of sound morals, that so little attention is paid at the present day to the instruction of youth in the Divine Oracles. While they are taught almost to idolize the heathen classics, their attention, during the time occupied in a full collegiate course of study, is in many instances, hardly directed at all to the volume of inspiration, the unerring word of God. The writings of heathen philosophers, and historians, and poets, are studied with the most critical attention, while the only volume in existence which bears the impress of Almighty wisdom, is passed by with cold neglect. A volume, which, if viewed only in the light of a system of morality, and as a literary performance, is acknowledged, by the most competent judges, far to transcend any other production that has ever appeared. Alas! how arbitrary a tyrant is custom! Because the infidelity or stupid superstition of former ages has made it unfashionable to introduce the Bible into literary institutions, few are found, even in the nineteenth century, and in this land of civil and religious liberty, bold enough to risk such an innovation. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice." And to what must the Sacred Oracles give place! To the obscene jests and the absurd mythology of heathen idolaters. To the Pantheon, and its thirty thousand gods!

But it should be matter for rejoicing to the Christian, that this absurd veneration for the productions of heathen authors at the expense of morals, is finding a most wholesome corrective in the Sabbath School institution. This benevolent system, which is the glory of the age in which we live, strikes at the root of this evil. It commences with the formation of character, and sows the seeds of virtue and sound morality, before the soil is pre-occupied by noxious weeds. It insures that culture, which is as a strong citadel within the heart, to defend and protect it from the legions of foes which threaten its eternal well-being, and adapt it to the reception of those impressions which, under the influence of Divine grace, lead to the "knowledge of the truth as it is in Jesus."

For the Western Luminary.

The Religious Instruction of the Black Population.

MR. EDITOR;—The Resolutions of the Synod of Kentucky on the subject of Slavery, lately published in your paper, are calculated to inspire every friend of humanity and the negro race with congratulation and joy. It was with infinite pleasure that I observed the measures proposed to be taken in relation to the religious education of the slave population. For I repeat the remark, that it is by the religious and moral instruction ONLY of the blacks that slavery can be *peaceably* terminated—and it is to this point that I wish to direct the attention of philanthropists now vainly distracted by contentions about Abolition and Colonization. Could half the zeal spent in this unprofitable contest, be directed in this channel, important results would follow. This is common ground, upon which all the friends of the negro race may harmoniously meet and labor in the great cause. Here they might confidently expect the blessing of the Almighty disposer of human concerns, and that this great national curse would be happily and speedily removed. If this course is not followed THERE IS NO HOPE—no none—there remains *nothing but a certain fearful looking for of judgment and fiery indignation.* It is the religious privation which slavery inflicts upon its subjects, that constitutes the *gil* of its iniquity! In vain do we attempt to obliterate the offence by unbinding the temporal bonds, while we leave the spiritual unbroken. Shall we loosen the body and not unbind the soul! Nay—can we do it with benefit to the slave—with safety to ourselves—with impunity in the sight of heaven! Say that we are bound to "let the oppressed go free," are we not equally bound "not to send them away empty"! Shall we give the temporal boon and withhold the far higher spiritual one!

That the charge of neglect of the religious instruction of the black population which has been made upon the church and *its ministers*, is not without foundation I give the following facts, which assisted by a friend, I have collected.

Comparative view of the number of white and black members in several PRESBYTERIAN CHURCHES IN KENTUCKY.

White members.	*Black members.*
60	5
40	3
100	10
80	3
110	2
100	6
130	3
50	0
100	3
200	16
90	12
300	15
200	3
80	3
25	1
30	0
80	5
154	0
109	0
75	5
170	6
30	1
410	67
80	3
80	10
120	35
106	1

I have been induced to give the above tabular view that the eyes of the church may be opened on this subject. Until examination was made none knew the number of families in the land without the word of God. The ministers of the churches will themselves perhaps be surprised at this table. I hope in God it will attract their attention, and that they will be aroused to a sense of duty on the subject of SPECIAL PREACHING to the blacks at stated and regular times. Let the churches be thrown open and the seats exclusively appropriated to them, and affectionate and plain addresses be delivered. There are in this list churches of forty years standing, with settled, ministers for almost an equal term, with not a single black member. And it is to be presumed not a single discourse has ever been directed to this part of the population in the bounds of these congregations. There are others with one, two and three hundred white members with three, four, or a dozen black members. Tell it not in Gath—publish it not in the streets of Askelon. Have our ministers preached "the gospel to the poor"! How has this duty been so overlooked! Will it be said the blacks will not attend? Facts prove the contrary. You will observe, Mr. Editor, in this list sixty-seven black members in one church. The minister of this church has been accustomed for many years to give special and affectionate attention to this population. And mark the result! There are as many blacks in his church as in nineteen out of the twenty-six in the whole. It is to be presumed this table furnishes a fair example of the statistics of the whole Presbyterian Church in the United States.

The means, in my view, to be employed for the religious improvement of the slave population, is *special preaching* in every congregation at stated times, and *oral instruction* from the Bible in something like Bible classes. Oral instruction is all perhaps that could be effected with the present generation and with *the* WHOLE *population.* In places where public sentiment would approbate it a knowledge of reading might be taught. But for their religious instruction simply, oral instruction would be more effectual; and on a general scale and for the present generation, it is indispensable. The great reason why the blacks are not able to understand the sermons addressed to the whites, is their ignorance of the Bible. Constant allusion is made to facts and principles wholly unknown to them. A general system of Bible classes with oral instruction (chapters of the Bible being read and familiarly explained) in every neighborhood is the only remedy for this ignorance. To establish such a system and to arouse the christian public to the great duty in question by the employment of one or more judicious missionaries in the State, I renew the proposition to establish

A STATE ASSOCIATION FOR THE RELIGIOUS AND MORAL IMPROVEMENT of *the Black Population.*

Let all who are willing to unite in such an association forward their names to the Editor of the Luminary. The amount of annual subscription may be fixed at a Convention of the proposed Society. Say it shall not exceed five dollars. When fifty names have been given in, the convention may be called. C.

P. S. There are I know a number of persons, Mr. Editor, who have looked favorably upon this proposition, and who have not met it from delay. Let them come forward. Such an association should not be confined to one denomination, but extend with the evil to be removed to all denominations and the whole State. *What thou doest, do quickly.*

"THE INDIAN ADVOCATE."—The Rev. Isaac McCoy, a missionary among the Indians, has issued a prospectus for a semi-monthly paper, with this title, to be published in the Indian territory in the far West.

HEATHEN LANGUAGES.—The novel project of establishing professorships in Colleges and Theological seminaries for instruction in the heathen languages is now occupying the attention of some of our Christian philanthropists. The experiment has been recently tried to some extent in England.

FEMALE MISSIONARY SCHOOL.—The establishment of a Seminary to qualify pious females for Foreign Missions, is recommended by a writer in the New-York Christian Intelligencer.

For the Western Luminary.

Resolutions of Sessions concerning the Act and Testimony.

Shelbyville, Ky. October 3, 1834.

The members of the following Sessions, viz: Shelbyville, Mulberry, Olivet and Shiloh met and adopted the following resolution:

Resolved, That we do subscribe to the "Act and Testimony," which was signed by a number of Ministers and Elders at Philadelphia, and dated the 27th of May, 1834.

Archibald Cameron, Joseph Huber, *Shelby county.*

Singleton Wilson, Samuel Harbeson, *Shelbyville.*

Samuel Demaree, George Berges, *Six Mile Church.*

Alexander Logan, C. S. Todd, Secretary Ball, Wm. Hewlett—*Shiloh and Olivet.*

John Reaugh—*Cane Run.*

Thomas King, Samuel Geahon—*Mulberry church.*

Big Spring Church, Sept. 28, 1834.

We, the Session of the Big Spring congregation, firmly believing that the *purity* and *true* interests of the church must ever continue inseparable:

Therefore, resolved, That we hereby give in our adherance to the "Act and Testimony," published by a minority of the last General Assembly.

By order of Session,

JOHN CARR, *Clerk.*

Taylorsville Church, Oct. 1, 1834.

We, the Session of Taylorsville congregation, believing that the purity and true interest of the Church must ever continue inseparable.

Therefore, resolved, That we hereby give in our adherence to the "Act and Testimony," published by a minority of the last General Assembly.

By order of Session,

JOHN EGGAN, *Clerk.*

Morals in London—And in Lexington.

A favorite resort among the London populace is the *Tea Gardens*, as they are styled. They are generally frequented on Sabbath evenings; and, like the mis-named *Coffee-Houses* in our city, are specially designed to afford accommodations for drinking ardent spirits. When one individual visits a *Coffee-House* to procure coffee, or similar refreshments, we doubt not hundreds go to poison themselves with alcoholic liquors. The London Tea Gardens are very spacious, and provided with accommodations in the drinking line on a very extensive scale. It lately appeared by evidence before the committee of the British House of Commons, that *four thousand four hundred* persons is the average number that usually visit one of these establishments in the course of a single evening. Of these, it was estimated that not *five* parties were drinking *tea*—all seemed to be devoutly offering their libations to the drunken god. It is computed that at least *eighty thousand* persons of the "middle orders," thus spend their Sabbath evenings in the Tea Gardens in the vicinity of London. All ages and both sexes congregate there and drink and carouse till a late hour of the night.

Query. Are not scenes of a similar character, only differing in being on a smaller scale, continually exhibited in the *Coffee-Houses* of Lexington? The fearful increase of the drinking establishments in this city, under the deceptive title of "*Coffee-Houses*," affords matter of serious concern for every virtuous citizen. Is there no corrective? Should not this subject be pondered, in view of the approaching election for city officers?

TRANSYLVANIA UNIVERSITY.—The Lexington Intelligencer states, that on Saturday last the Trustees of Transylvania University elected the Rev. DR. COIT, of Cambridge, Massachusetts, President of the Institution. We learn that Dr. Coit is a minister of the Episcopal denomination.

"SISTERS OF CHARITY."—The Legislature of Missouri have granted a LOTTERY to aid the *Sisters of Charity* of the Roman Catholic church in raising money for their hospital in St. Louis. Does the end sanctify the means? Should we ever do evil, that good may come?

A STRANGE DILEMMA.—Thirty-six divorces have been granted under the late divorce law of Missouri, and in several instances new marriages have been contracted, when lo! the Supreme Court has recently decided the law to be unconstitutional.

According to a late careful estimate, it appears that the enormous sum of *fifty millions of pounds sterling* is annually expended in Great Britain for distilled and fermented liquors! What is the annual expenditure in the United States for the same destructive article!

☞ The communication from the Rev. John H. Brown was not received until the matter for the present No. was in type. It shall appear next week.

ERRATUM.—In the proceedings of the Synod of Kentucky published last week, James R. Alexander is recorded as one of the committee on Slavery. It should read *John R. Alexander*.

From the Cincinnati Journal.

A Visit to Kentucky.

I have recently spent a few weeks in Kentucky, and four of the Sabbaths, solicited aid for the American Home Missionary Society. As the result of these four days labor, I received almost five hundred dollars, besides some subscriptions yet to be paid, and what was better than such liberal donations, was the cordial and affectionate manner in which they were given. There were previous revivals in three or four churches, and every one must see, who will go where I have been, that there are many active, affectionate, and liberal christians in the state, whose prospects for usefulness at this time are very fair. But I regret to see, that just at this important moment, so many of their good ministers and christians, are reading the command of Christ, with an uninspired interpretation. '*Go ye into all the world*,' EXCEPT SLAVEHOLDING STATES, '*and preach the Gospel to every creature.*'

Many excellent ministers and private christians of late, have become discouraged and perplexed about slavery, and have left, and others will not go into the state for similar reasons. I know of two instances where half a church in one year left the state, and the ministers are quite as much disposed to cross the river as the laymen. I sat down with one minister who has travelled extensively in the state, and he pointed out twenty-two counties together, in one corner of the state, where there were only seven Presbyterian ministers, and twenty counties in another corner, with only two Presbyterian ministers. I took the minutes of the general assembly as a guide, and sat down with another, who is acquainted with all the Presbyterian ministers in the state, and found that in 1826, there were 51 preachers and 3433 communicants, and in eight years (in 1834,) they have increased to 57 preachers and 7791 communicants; an addition of only three preachers, while the communicants have more than doubled. These things ought not to be so. Slavery or sin of any other form, is to be removed from every part of the country, and if it is not done by the judgments of heaven, it must be done by the repeated and faithful presentation of divine truth. Shall we then flee because there is a lion in the way! We have not so learned of Christ. HENRY LITTLE.

Annual Meeting of the American Board.

[From a Correspondent of the New-York Observer.]

UTICA, OCT. 8th, 1834.

The Board convened at 10 o'clock this morning and organized as usual—the President, the Hon. Jno. Cotton Smith being in the chair. The Rev. Dr. Chapin was present as Recording Secretary, and Mr. Charles Stoddard was appointed his assistant.

The names of the honorary members present were given in, and it appeared that the attendance was very large.

The report of the Treasurer was read shewing a total of receipts of $152,286 00, expenses for the year $159,779 61, and a present debt on the society (deducting a balance in hand last year) of $4,777 37. This was exclusive of the permanent funds, and of appropriations from the Bible and Tract Societies.

At evening a public meeting was held and numerously attended, at which an abstract of parts of the Annual Report was read, and statements made by Dr. Wisner, and addresses made by Messrs. Abeel, Winslow and Kirk. Mr. Abeel, lately returned from the Mission to Siam, gave a very interesting accounts of the islands and coasts he had visited in the East, and of the condition of the natives of China, Borneo, Java and Siam. He described a race of savages in Borneo whose principal object of ambition is to obtain human *heads*, which they do not only by attacking their enemies in war, but the aged and helpless and undefended in times of peace. If one of them wishes to marry, an inquiry is made how many heads he has obtained, and how many his proposed father-in-law has. If the number in his possession is much the smallest, he must accumulate more before he is allowed to take his bride. Children are often cradled in the bonghs of trees, and some of these savages amuse themselves by shooting them. Mr. Abeel mentioned that in Java he witnessed a singular feast of the natives. A large number were collected round a heap of ignited charcoal. Some were blowing horns and beating gongs, some reading, and some apparently engaged in prayer. Suddenly an elderly man after some preparation rushed through the midst of the fire; others followed, and one came near falling and perishing. At Siam Mr. Abeel had frequent interconrse with a prince who may yet come to the throne of Siam, who had a great desire to be instructed in English literature and science, and was willing to listen to christian instruction. He used frequently to send his barge for Mr. A. to come to his palace and teach him English; and then at other times to send his native teacher to help Mr. A. in the language. Mr. A. mentions that he had been forbidden by the king of Siam to circulate books and make christianity known; but had paid no attention to the edict and it was soon forgotten. There is no need of supposing that any barrier exists to entering into all that eastern world, and though the obstacles are inconceivably great, there are none which by the grace of God may not be surmounted.

Mr. Winslow gave some account of his first impressions on witnessing idol processions in Calcutta, which is called the city of palaces, and which, when he arrived there, fifteen years ago, seemed to be wholly given over to idolatry, as it was at the Doorga poojah, or festival of the goddess Doorga, when every rich native has an image of this goddess made, consecrated, and placed in his house, during the festival of seven days, where it is worshipped with many ceremonies and at great expense; after which it is conveyed round the city in procession with music, and then being stripped of its rich ornaments which are given to the Brahmins, is thrown into the river.

The next meeting of the Board is to be held in Baltimore, on the Second Wednesday of September, 1835; and this day (i. e. the second Wednesday of September) is fixed as the day of the annual meeting permanently hereafter. The Rev. Dr. Miller of Princeton, was appointed to preach the sermon at the next annual meeting, and the Rev. Dr. Codman, of Dorchester, was appointed second precher.

On the whole this was the most interesting meeting ever held by the Board. The number of clergymen present (more than 200) was greater than on any previous occasion, and the spirit which pervaded the discussions, and all the exercires was of the best character.

From the (Frankfort) Commonwealth.

In publishing the following communication from the Department of State at Washington, to the Executive of Kentucky, we are requested to say, that the books mentioned in the letter are now in the office of the Secretary of State for Kentucky, and are subject to the order of the Institutions for which they are designed.

DEPARTMENT OF STATE,
Washington, Sept. 20, 1834.

TO THE GOVERNOR OF KENTUCKY,

SIR—Agreeably to the provisions of certain Acts and Resolutions of Congress, there has been forwarded to you, through the Postmaster at Frankfort, 12 sets (7 volumes each) of the Documents of the second Session of the 22d Congress. You will confer a favor by acknowledging the receipt of the same when received.

I am, Sir, very respectfully,
Your obedient servant,
JOHN FORSYTH,
Secretary of State.

MEMORANDUM.

SETTS—1 For the Executive of the State.
2 One for each branch of the legislature
1 For Transylvania University.
1 " Augusta College.
1 " Centre "
1 " Urania "
1 " Southern "
1 " Western "
1 " St. Joseph's "
1 " Cumberland "
1 " Georgetown "

SUMMARY.

BENJ. GRATZ, Esq. has, we learn, been elected President of the Lexington and Ohio Rail-Road Company, in place of E. I. Winter, Esq. whose resignation, we announced a short time since.—*Intelligencer.*

LOUISVILLE, Oct. 25, 1834.

A rise of several feet in the Ohio, has crowded our wharf with boats during the week, many of them from Pittsburgh, being the first and only arrivals from that port for several weeks—the importations of dry goods and other merchandize, have been heavy, and the bustle and stir consequent on the loading and unloading of the different boats, has given much activity to our streets, and an impulse to business generally.

The weather was clear and cold at the commencement of the week, attended on one or two mornings, with heavy frosts and thin ice—latterly, it has been milder, with some rain. Depth of water on the fall, 1 foot 3 inches, and river stationary.—*Price Current.*

CINCINNATI, Oct. 25.—The river has risen, and steamboats again begin to frequent our landing. The weather on Sunday and Monday last was quite cold. The thermometer was down to 24 deg. The health of the city is pretty good. Cases of cholera occur now and then, but are rare.—*Chronicle.*

PENSION FRAUDS—*Death of Robert Temple.*—Several shocking cases of fraud on the Pension Office have discovered within the present year. An attorney in Kentucky, who has held a respectable station in society, is now in confinement upon such and other charges.

But the most shocking case is in Vermont. The guilty person was Robert Temple, Esq. formerly Pension Agent, President of the Bank of Rutland, and a man of great wealth, and the first character in that part of the country. Alarmed at the prospect of a publication of the pensioners names, he came to Washington, and attempted to bribe a clerk in the office to alter the books and make out false lists for the printer, so as to conceal his frauds. The clerk succeeded in drawing from him a list of about sixty cases in which he desired alterations to be made, or the names omitted. He promised to write under a fictitious name, and left Washington. The affair was then disclosed by the clerk to his superiors, and an investigation took place in the War and Treasury Departments, in which many circumstances were developed tending to strengthen the disclosures made by the clerk. Mr. Temple had been Pension agent in Vermont, until he was removed by Major Eaton, when Secretary of War, and it was apparent that he had been playing the same game while in the service of the Government.

The clerk who made the disclosure was now despatched, with a companion, to Vermont, to secure the arrest of Temple and investigate the case there. After his departure, a letter directed to him from New-York was taken out of the Post Office, enclosing a fifty dollar note, and promising a liberal reward if he would accomplish the object. It was from Temple, under a fictitious name. This was forwarded to the District Attorney of Vermont, under the frank of the Commissioners of Pensions. The messengers from Washington arrived in the vicinity of Rutland on Friday, and found that Temple had committed suicide. It appeared that he had observed in the Post Office the letter to the District Attorney enclosing his own anonymous letter with the $50 note, and induced the Postmaster to give it to him, under pretence that he would deliver it. He undoubtedly opened it, and as soon as he saw its contents, went to his house, took his gun, and shot himself through the heart. The extent of his frauds is still unknown. It is conjectured the amount cannot be less than $40,000, and is probably more.—*Washington Globe.*

FRAUDS ON THE TREASURY.—At the last term of the Federal Court, holden at Clarksburgh, Va., 37 indictments for *forgery and perjury*, were found by the grand jury, against certain Pensioners and their Attorneys. Among the Attorneys implicated, are Jonathan Wamsley, Oommonwealth's Attorney for Lewis county, and J. Bennet, a Delegate elect, from the same county. They have both taken leg bail, left their homes, and taken themselves, as is supposed, to the Province of Texes.

The Pensioners concerned, are generally supposed to be innocent of any criminal or fraudulent intention whatever. They are believed to have been deceived and imposed upon by their Attorneys, in the following manner. When old gentlemen, who had been more or less engaged in the Indian or border warfare, but not for a length of time sufficient to entitle them to a pension, would apply to their Attorneys, and detail to them, that they were justly entitled to receive a pension under the law, they would forthwith draw up the declaration, not of the *actual* services of the applicant, but of such services as they (the Attorneys) knew would entitle the applicant to his pension; when the declaration was drawn, the applicant was assured that it contained nothing but the facts as he had detailed them, *only that they were put in legal form.* With this understanding and belief, and reposing confidence in their Attorneys, the applicants were generally, easily imposed upon, and induced to take the necessary oaths; without reading or examining the declarations themselves. The applications were generally successful; and as a matter of course, Wamsley and Bennet, as pension agents, acquired a great reputation. What proportion or share of the money thus drawn from the Treasury, was usually retained by Wamsley and Bennet, for their services, is not known, but it is presumed, that it was no inconsiderable amount.—*Wellsburg Rep.*

We learn from the Clinton, (Miss.) Gazette, that the Cholera has recently raged with almost unprecedented violence at Randolph, Tenn. a little town on the Mississippi river, a short distance above Memphis. The population of that town does not exceed 350; yet, in the space of a few days, about *forty* citizens had fallen victims to the malady. The disease commenced on board a flat boat lying at the landing. It is stated that nearly every resident of the town had fled precipitately into the country.

The late Freshet.—The Raleigh, (North Carolina,) Register of Tuesday, says, "Within a month, we have had the two most severe freshets ever known in this section of country. The last, which occurred on Sunday week, is said to have done greater injury in many places than the first. The stages have hardly yet resumed their wonted regularity, and the wonder is, how they can get along at all, with the roads in so disordered a condition. The passengers in the stage from the North, on the night after the late fresh, came very near losing their lives at Crab-Tree creek, in this vicinity—a stream which, in ordinary times, may be easily waded."

Fresh in the Pee Dee.—A most destructive inundation has visited us, sweeping off the fruits of another year's labor. The river commenced rising on Sunday night last, we believe, and continued for some time with great rapidity, until Tuesday morning, coming to within three or four feet of the great swell which carried off our bridge in 1831. The loss of Cotton and Corn is immense. Add to this, the rot we understand is very general in the uplands. We have seen one field in this District, in which the Cotton is nearly all destroyed; and we learn from a gentleman who lately visited North Carolina, that in some of the neighboring counties, as far as his observation extended, the rot is very general. Some farmers who made 12 bales last year, and planted for 15 this year, will scarcely turn out 3 bales, &c. There will not, probably, be more than half a crop.—*Pee Dee Gaz. Oct.* 2.

A letter from Dr. Isaac Hulse, of the U. S. Naval Hospital at Pensacola, states that up to the 8th ult. forty cases of yellow fever had occurred on board the U. S. schr. Grampus. Four of the crew had died, three of whom with black vomit. He attributes the origin of the disease to the decayed condition of the ceiling of the Grampus.

Effects of Intoxication.—On Sunday night last, as we are informed by the Long Island Farmer, a man named Cane, came to his death in the following manner, at Jamaica South. Being intoxicated, he attempted to support himself by leaning over a picket fence, when resting his head between two pickets, and his strength failing him, in that situation he strangled and died.

Oaths.—A report has been made to Parliament on the subject of the expediency of substituting declarations, in lieu of many of the oaths, now required by law to be administered and taken. The committee declare, that the practice of administering the latter on trivial occasions, tends materially to diminish the respect paid to their sanctions, and the public reverence for the solemnity of their obligation; that recourse ought never to be had to them where it can safely be dispensed with; and never, where the purpose for which it is employed is not sufficiently important to warrant an appeal to the Deity. They therefore propose, that the Lords of the Treasury, in all matters not of a judicial nature, as well as the Universities, and other Corporations, shall be empowered to direct the substitution of the declaration for an oath; that no accounts shall be henceforward required to be verified by oath; and that the legal penalties attached to perjury shall be in future incurred by false declarations, thus substituted.—*Boston Daily Advertiser.*

Paupers.—The Commissioners of the New-York Alms House have introduced into their report the enormous expenses to which their city is subjected, for the support of needy paupers *imported from Europe*, outcasts from European society. Our city also is a receptacle for the same sort of people, and our Alms House crowded with them. An active and intelligent guardian of the poor has declared that the support of our own poor would be an insignificant charge, and that *more than three-fourths* of the paupers in the Alms House are of the description mentioned, imported from Europe. They are allowed to land in Delaware, and come up immediately to the city. Sometimes a whole family will come almost directly from the ship to the Alms House. As pauperism is increasing fearfully in Europe, we shall be overrun and made beggars ourselves, if some means are not resorted to for this growing evil. Great numbers are from Canada, whence they proceed without delay to our large cities.—*Phil. Nat. Gazette.*

Apples.—The Northampton, (Mass.) Courier states, "that there has not been such a scarcity of apples in that part of the country since 1794." Immediately on the borders of the Delaware, the orchards bore nearly their usual quantity, while through the State generally, the supply has entirely failed.

Temperance Ships.—A meeting of the officers of the Marine Insurance Companies of New-York, was held a few days since; their object being to consider the propriety of making a difference between such vessels as used, and such as did not use spirituous liquor on board. Several facts were stated to the meeting, going to show the increased hazards to navigation from the use of such liquors, and it was resolved, unanimously, that on all policies hereafter issued upon vessels and outfits, five per cent. of the whole amount of premium should be returned upon satisfactory evidence being exhibited that spirituous liquors had not been used during the voyage. We trust this step will be followed in all our cities, as every one must be aware of the incalculable benefits resulting to the mercantile world by emulating this noble example set by our sister city.—*Com. Her.*

Steam Explosion, and Loss of Lives.—We learn from the Pittsburgh Advocate, that a dreadful explosion of the boilers of the Eagle Cotton Factory, in the borough of Allegheny, took place about five o'clock on Monday morning. The extensive building, and valuable machinery which it contained, are utterly destroyed, and lie in a mass of ruins. But this is nothing, when compared with the loss of lives. James Marlatr, a Frenchman, was killed on the spot; Alexander Morrow, 1st engineer, was so badly scalded, that his life is despaired of; two boys are missing, supposed to be buried in the ruins; another boy killed, and three young women badly wounded, all having limbs broken. To the early hour at which the catastrophe occurred, probably many now living owe their lives.

Fort Gibson.—We learn by a gentleman from Fort Gibson, that Professor Beyrich, a celebrated Botanist, who was exploring this country under the patronage of one of the scientific societies of Paris, died recently at that post. Professor Beyrich had attached himself to the regiment of dragoons, and returned with them from their late expedition. His servant died within a few days afterwards. The same gentleman also states, that information had been received of the appearance of cholera among the Osages, and much sickness prevailed among the Creeks, Cherokees, &c.

Annual Fair of the American Institute.—The New-York Star of Wednesday gives an interting account of the annual fair of the *American Institute*, now held in New-York at Nibol's Garden. This society has been in existence but a few years, and already do its exhibitions rival these of similar institutions in the large cities of Europe. Beautiful specimens in every department of the mechanic arts and manufactures are exhibited, displaying the high skill and industry of American workmen. The editor of the Star says, that the concourse of visiters who flocked to the exhibition on Tuesday afternoon and evening was immense, more than half of whom were ladies. Among the countless number of articles exhibited were.

Beautiful coaches, Stanhopes and other forms of carriages, of unsurpassed elegance and comfort:

Exotic plants from various regions:

Stoves and other admirable contrivances for cheap cooking:

The India Rubber Man, invented by Mr. Norcross of Boston, a substitute for diving bells and oyster rakes:

Splendid fabrications of glass ornaments by aid of the blow pipe:

Imitation paintings of mahogany doors, and of centre tables of various species of fire wood:

Nankeens from Rhode Island, Cloths from Massachusetts, New-York and Baltimore:

Mineral Teeth, most perfect imitation:

Bedsteads, for the hospitals and sick rooms:

Tufted Rugs from Lowell, 'which,' says the Star, 'hung down from the walls overhead like the gorgeous banners of the Knights of the Garter, in St. George's Chapel, Windsor.'

A magnificent centre table, made by Mr. William Fulcher, 88, Elm street, beautifully inlaid with forty different species of fine grained timber, native and exotic.

Musicial instruments, fine hats, soap and perfumes India Rubber shoes, boots, cloaks and life preservers, spermaceti candles, sealing wax and quills, a model fire engine, the mysterious bank lock, which can be locked a different way every day for fifty-five years; marble tomb stones, shell work, wax children so true to nature that a crowd of ladies was constantly around them: iron castings made into elegant fruit dishes, travelling trunks lined with red velvet, pitchers of solid silver; spectacles, marble chimney pieces, japanned work, pianos, mathematical instruments, maps, corsetts, engravings,—such are a portion of the articles that made up the rich display.

A number of negroes have been committed to prison at Jacksonville Miss. suppposed to be connected with a case of poisoning committed on the plantation of Mr. Briggs, of Beatty's Bluff, under the most diabolical circumstances. It appears the cook of the family obtained the heads of a rattle snake and scorpion and had them boiled in the coffee prepared for breakfest. Mrs. Briggs swelled and died in a few hours after drinking it, and Mr. B. was in a dangerous state.

MARRIED—On Wednesday, 22d inst. by the Rev. Jacob F. Price, Mr. GEORGE C. DESLAP, to Miss MARTHA ANN CROCKETT, both of Woodford county, Ky.

At Greenville, Ky. on the 10th inst. WILLIAM MCBRIDE, Esq. Attorney at Law, to Miss ELIZA ANN MCLEAN, eldest daughter of Judge McLean of that place.

DIED—At the residence of her father, Dr. A. F. Maccurdy, on Saturday morning, 18th inst, Mrs. MARIA LOUISA ROBERTSON, aged 25, wife of Mr. George A. Robertson, Book-seller of Frankfort.

In Shaftsbury, Vt. the Hon. JONAS GALUSHA, aged 83 years. Mr. Galusha was for many years Governor of Vermont, Judge of the Supreme Court, &c. He was also a veteran of the Revolution, and was in the battle of Bennington.

Anniversary Week in Lexington.

The following anniversaries will be held in Lexington, the first week in November.

Temperance meeting on Tuesday, (4th,) at 7 o'clock, P. M.

Bible meeting on Wednesday, (5th) at 3 o'clock, P. M.

Home Mission meeting on Wednesday, (5th) at 7 o'clock, P. M.

Tract meeting on Thursday, (6th) at 3 o'clock, P. M.

Foreign Mission meeting on Thursday, (6th) at 7 o'clock, P. M.

Sabbath School meeting on Friday, (7th) at 3 o'clock, P. M

Education meeting on Friday, (7th) at 7 o'clock, P. M.

NEW BOOKS.

THE Token and Atlantic Souvenir, for 1835, with splendid engravings; The Christian Year, by Kible; Waddingtons Church History; Vol. 21 Boy's and Girl's Library; Notes of a Traveller through the Middle and Northern States; The Mother's Friend, by Abbott; Combe's Physiology; Pront's Bridgwater Treatise; Corner Stone, by Abbott; Mede's Family Prayers; Biblical Interpretation; The Father's Book; a new supply of the Mother at Home.

Just received and for sale at SKILLMAN'S Book Store, Main-Street.
Lexington, Oct. 29, 1834. 16-tf

Transylvania University.

THE next session of the Academical Department of Transylvania University will commence on Monday the 2d day of November next.
October 29, 1834. 16-td

ATTENTION.

THERE was missing from the pasture in the neighborhood of Danville, during the meeting of the Synod of Kentucky, a light *SORREL HORSE*, 3 years old last spring, about 15 hands high, short body, long-tail, some white in his face, and a little (perhaps) on one hind foot, shod before, shoes worn, trots rather heavily, walks fast, and paces a little. It is presumed he was rode away by some negro, and may be in some of the adjacent counties or neighborhoods. Will some kind friends make enquiry—examine the stray pens at Lancaster, Stanford, Nicholasville, &c., and if successful, address me at Harrodsburg.
THOS. CLELAND.
Harrodsburg, Oct. 25, 1834. 16-3w.

Augusta Boarding School,
UNDER THE CARE OF MR. COLE.

THIS institution is intended for the instruction of Young Ladies, in all the essential branches of a good female education.

It will be conducted by competent instructors, and no effort will be spared by the principal to make this school all that can be desired.

There will be two sessions in a year, of twenthree weeks each. The first session to begin on the first Monday of September.

TERMS IN ADVANCE.

Boarding, tuition, class books, fire and lights, per session,		$60 00
Day Scholars:	Primary class, per session,	8 00
	Junior class, "	10 00
	Senior class, "	12 00

Music at the usual charge.

Mr. COLE has permission to refer to Martin Marshall, Esq., General John Paine, Arthur Thome, Esq.; and Rev. President Fielding, Professors Bascom, McCowan, and Tomlinson, of Augusta College; and Dr. P. Buckner.

P. S. This school has been in operation nearly a year, and has now upwards of 50 pupils.

Augusta, Ky. Oct. 20, 1834. 15-2w.

Kentucky Christian Almanac FOR 1835.

JUST PUBLISHED and for sale at SKILLMAN'S Bookstore, Main-street, by the single, dozen, or 100 copies. 6¼ cts single, 50 cts. per doz. $3 50 per 100 copies.
Lexington, Oct. 22d, 1834. 15-tf.

Transylvania University.
MEDICAL DEPARTMENT.

THE lectures introductory to the several courses, will be delivered during the first week of November, in the Chapel of Morrison College, at 12 o'clock of each day, in the following order; viz:

DR. DUDLEY on Monday, November third.
DR. CALDWELL on Tuesday, " fourth.
DR. COOKE, on Wednesday, " fifth.
DR. RICHARDSON on Thursday " sixth.
DR. YANDELL on Friday, " seventh.
DR. SHORT on Saturday, " eighth.

Gentlemen of the profession, and the public generally are respectfully invited to attend.

By order of the Faculty,
C. W. SHORT, *Dean*
Lexington, Oct. 15, 1834. 14-td.

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.
October 15, 1834. 14-tf.

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent.
JAS. G. McKINNEY.
E. U. BERRYMAN.
Sept. 24, 1834. 11-2m

DR. ABERNETHY'S
HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T. L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.
Lexington, October 4, 1834. 12-tf

EDUCATION.

THE subscriber informs his friends and the public that he has removed his school in the block of buildings of L. Randall & Co.'s Grocery, and a few doors below the Intelligencer Office.

For terms, apply at the room of
J. DABNEY DAWSON.
Lexington, October 22, 1834. 15-tf

Stanford Academy,

FOR the ensuing year is to be under the associated direction and instruction of TIMOTHY ROOT and ALEXANDER MCKINNEY.

The school is to be divided into two departments; the Ladies entirely separated from the Gentlemen.

Instruction in Music on the Piano Forte, if desired, in the Ladies' department, will be given. The little village of Stanford is retired, healthy and moral. Boarding cheap. Tuition, $12½ per session of five months. And all that is needful to make this rank among the best institutions of the kind in the country, is a liberal patronage. And from past experience, we fondly anticipate all the attention and patronage we think ourselves deserving.

TIMOTHY ROOT.
Stanford, Ky. Oct. 20th, 1834. 15-3w.

Town Property for Sale.

HAVING determined to leave Lexington, in the Spring, I offer for sale the property where I now live, on the corner at the junction of 2d and Jefferson streets, cornering opposite the residence of Robert Wickliffe, Esq. Any person wishing to purchase a comfortable and convenient family residence, will do well to call and examine the premises. I will sell low and on accommodating terms.

J. P. EBLIN.

N. B. I will sell between two and three hundred thousand good BRICK, on accommodating terms.
J. P. E.
October 8, 1834. 13-tf

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortfiient of *Apothecaries Ware.*

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

A CARD.

THE undersigned having closed his dealings in merchandize, in the city of Lexington, Ky., by a sale to his late partner, JAMES G. MCKINNEY, and being entitled to all debts due the firm up to this date, it becomes absolutely necessary for those indebted to make immediate payment. Those notes and accounts are under the management of J. S. Berryman for collection, and must be attended to. He has left them at the store for a few weeks.

E. U. BERRYMAN.
Lexington, Sept. 24th, 1834. 11-1m

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to.

R. WILLIS.
Lexington, August 27th, 1834. 7-tf.

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.
Lexington, July 30, 1834. 3-tf.

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.
Lexington, September 10, 1834. 32 tf

Departure of Summer.

There is a tone in every gale,
Which speaks of blossoms gone;
Which seems to pour a lonely wail
O'er hope and beauty flown;
The trees, the fields, which were but now
The glory of the year,
Have lost their light and blooming glow
They kept, when spring was here.

Yes, the pure radiance of the sun
On them no more descends;
The freshness of their birth is gone,
Like smiles of early friends;
The blight is on the forest tops,
And on the waving corn;
Their richness passed, as fade the clouds
Of some gay summer morn.

Thus, looking at the golden hours
That passed so sadly soon,
Like dew from the luxuriant flowers,
That melts before the noon—
I feel how fleeting are the joys
That human life can give;
How every hope the heart employs
On earth, is fugitive.

All save that faith enkindling hope,
From virtue's fount that springs,
To lift the undying spirit up,
As on the eagle's wings:
A hope sublime—immortal—pure—
In love to mortals given
Traced in the Word of Promise sure,
And fixed on God and Heaven.

How soon the dark, autumnal storm
O'er summer's sheen is borne!
The sad tree stands, a wasted form,
All withered in its morn.
'Tis thus with life—its dreams are new
And bright—till rolling years
Sweep each young vision from the view,
And dim the eye with tears.

And still an ever restless tide,
The stream of time sweeps on:
Within its bosom sink the pride,
And hopes and raptures gone;
And troub'lous waste of moving years,
Beneath whose depths go down
The peasant, with his joys and fears—
The monarch with his crown;

The beauteous form—the clinging love,
That thought the world its own;
And deemed no earthly power could move
Its fold from that alone;
These, with their charms, are rent apart—
And in the sullen wave,
That hides the past from every heart,
Ambition finds its grave.

Oh, Life, how vain a thing art thou,
If in thy little span
The spirit feels no heavenward glow
Above the world of man!
A waste thou art—where storm and gloom
With light and joy contend:
Where sickness steals o'er youthful bloom,
And friend departs from friend!

Three Stages of Intemperance.

(American Quarterly Observer, July, 1834)

In the first of these stages the understanding or judgment, (or whatever you please to call the reasoning faculty,) is enfeebled or dethroned; the imagination, that most dangerous power of the mind, is wrought up to unnatural action, and casts its deceptive spell over the whole soul. Under such circumstances no man is to be trusted—no man can act discreetly. This is the stage of the intoxicating process that once gave character to our fourth of July dinners, and convivial parties; nay, not unfrequently to our very ordinations. This is the hour of indecent jest, and immodest songs, and foolish toasts, and ribald story, and idiot laughter; when hiccoughing patriotism exults in the freedom of licentiousness, and celebrates the liberty of folly.

At such times the mind of the intemperate is in the right frame to make bad bargains, or commit any other act of folly to be repented of at leisure. They will buy, or sell at ruinous prices, or throw away their most precious property, or obey like slaves the bidding of cool and clearheaded knavery. Did you never see a jug of brandy, or a decanter of gin, placed conspicuously forth for gratuitous use at an auction? If not, your eyes have missed a very common spectacle. Under the inspiration of this spirit "*old* things pass away, and all things become *new*." The purchaser's eyes are widely opened to discover in the commodities offered for sale, beauties and excellences which a sober man cannot even conceive of, and which, alas, have vanished with the return of sobriety on the following morning.

Of how little value, under such circumstances, is the strongest intellect that ever boldly grappled, or nobly overcame difficulty.

But the second stage of intemperance is insensibility—the total suspension of all the mental, and almost all the bodily functions;—when the inebriate lies, in the semblance of death, beneath the convivial table, or in the gutter by the roadside, or perhaps upon his own floor, surrounded by his weeping wife and affrighted children:—when *man*, that immortal being, whose destiny for eternity is decided in this world—that rational being, whose intellect, after having conquered to its own purposes of profit or of pleasure, every element of the world around him, has ranged through the universe of matter and of mind, studied into all mysteries, and learned all knowledge—*man*, created in the very image of God Almighty—presents to our view such a picture, of debasement and brutal degredation as is never exhibited by the meanest animal, or the vilest reptile that walks or crawls upon the face of the earth!

As well, for all the purposes of life, might such an one be trodden into his grave; nay, far better would it be that his body were mingled with its kindred dust, than that it should thus remain, a cause of loss, and a curse to society; and so far as his soul is concerned, it would be well "were a mill-stone hanged about his neck, and he cast into the depths of the sea!"

The third stage of intemperance shows us the miserable victim, of this habit recovered from his insensibility, and robbed of his strong excitement, his mind as well as his body unstrung, and his spirits depressed, so that he abhors all forms of labor, and can scarcely endure the weight of mere existence. Discontent and restlessness haunt him like spectres; he is goaded on by an impatient thirst after the poisoned bowl; his powers of resistance are destroyed, and though he may be conscious that indulgence will prove fatal, he returns again and again to the fountain of ruin. If we believe, therefore, that in every department of human labor, the free and healthful movement of the mind is necessary to any considerable degree of success, we must infer from what has now been said, that the intemperate, as a class, can never attain success in the accumulation of wealth. The truth of this inference, and the real effect of intemperate habits, cannot be more forcibly illustrated than by the contrast afforded by a couple of farms, the one of which has long been under the care of a sober, intelligent, well-formed husbandman, whose heart is in his labor, who reads the papers, and keeps even pace with all the improvements of the day; while the other is conducted by a man whose daily toil is commenced by a libation to the god of wine, and whose composing draught at eventide is ardent spirit; whose body is so hot in summer that he must cool it with alcohol, and whose blood is in winter so frosty, that he must warm it with the same good creature.

In the one picture you behold a smiling landscape, in the centre a neat and substantial farmhouse, echoing, perhaps, to the merry music of a tribe of rosy children; flanked by numerous and well-painted barns, and granaries, and out-houses; surrounded by every indication of plenty: in the distance, fair fields under perfect culture extending in every direction, with here and there a group of healthy and hardy workmen, whose implements of labor are of the most approved construction; and the whole scene bounded by an inclosure of fences whose good order bespeaks the master-spirit that reigns over this whole display of rustic beauty. This is the abode of temperance!

Approach now the other picture, and behold the broken inclosures, inviting the trespass of every rambling intruder; the once-comfortable house now shattered and weather-worn; its clapboards brown with age and moss, and clattering at every gust; its windows crammed with old hats, or patched with bits of shingle: the roof of the barn broken in and gaping to the elements; fragments of carts, and ploughs, and other tools strewing the yard like the relics of shipwreck, cast upon the beach by a storm; the pastures, afford a meagre sustenance to a few starved and shabby looking cattle; the fields that should be cultivated, nay the very garden, overgrown with weeds, and giving promise rather of famine than of harvest; the red-faced laborers listlessly lounging in the shade, or stretched on the sunny side of a wall, close, by their bosom friend—the bottle—while from the neighboring styes, the one for biped, the other for quadruped *swine*, ascend the sympathetic wailings of human and beastly hunger. This is the *home* of the intemperate!

Popular Errors in Medicine.

A very common practice in eating such fruit as cherics is to swallow the stones, with the vague notion that these promote digestion. No error can be more fatally absurd. Many cases have occurd where such practices have been the cause of death, and that of a very excruciating nature. One instance is on record of a lady who died in great agony after years of suffering, and the cause was found in the intestines, accumulated around clusters of cherry-stones. The husks of gooseberries are often swallowed with the idea that they prevent any bad effect from the fruit. On the contrary, they are the most indigestible substance that can be swallowed, and pass the stomach without any change although they cause excessice irritation, and not unfrequently inflamation in the bowels.

Many people put great faith in the wholesomeness of eating only of one dish at dinner. They suppose that the mixture of substances prevents easy digestion. They would not eat fish and flesh, fowl and beef, animal food and vegetables. This seems a plausible notion, but daily practice shows its utter absurdity. What dinner sits easier on the stomach than a slice of roast or boiled mutton, and carrots or turnips, and the indispensable potato? What man ever felt worse for a cut of cod or lurbot followed by a beef-steak, or a slice of roast beef and pudding? In short a variety of wholesome food does not seem incompatible at meals *if one do not eat too much* —here the error lies.

It is a common practice with bathers, after having walked on a hot day to the sea-side, to sit on the cold damp rocks till they cool before going into the water. This is quite erroneous. Never go into the water if over-fatigued and after profuse and long-continued perspiration, but always prefer plunging in while warm, strong and vigorous, and even with the first drops of perspiration on your brow. There is no fear of sudden transition from heat to cold being fatal. Many nations run from the hot bath and plunge naked into the snow. What is to be feared is sudden cold after exhaustation of the body, and while the animal powers are not sufficient to produce a reaction or recovery of the animal heat.

There is a favorite fancy of rendering infants and farther advanced children hardy and strong by plunging them into cold water. This will certainly not prevent strong infants from growing stronger, but it will and often does kill three children out of every five. Infants always thrive best with moderate warmth and a milk-warm bath. The same rule applies to the clothing of infants and children. No child should have so slight clothing as to make it feel the effects of cold; warm materials, loose and wide made clothing, and exercise, are all indispensable for the health of little ones. But above all things, their heads should be kept cool, generally uncovered.

Many people so laud early rising as would lead one to suppose that sleep was one of those lazy, sluggish, and bad practices, that the sooner the custom was abolished the better. Sleep is as necessary to man as food, and as some do with one third of the food that others absolutely require, so five hour's sleep, is amply sufficient for one, while another requires seven or eight hours. Some men cannot by any possibility sleep more than four or five hours in the twenty-four; and, therefore, true to the inherent selfishness of human nature, they abuse all who sleep longer. No man should be taunted for sleeping eight hours if he can.

Many people do not eat salt with their food, and the fair sex have a notion that this substance darkens the complexion. Salt seems essential for the health of every human being, more especially in moist climates such as ours. Without salt, the body becomes infected with intestinal worms. The case of a lady is mentioned in a medicinal journal, who had a natural antipathy to salt, and never used it with her food; the consequence, was, she became dreadfully infected with these animals. A punishment once existed in Holland, by which criminals were denied the use of salt; the same consequence followed with these wretched beings. We rather think a prejudice exists with some of giving little or no salt to children. No practice can be more cruel or absurd.—*Edinburgh Physician.*

CHILDREN AT CHURCH.—Children should be made as comfortable as possible at church. They cannot comfortably sit long in one position, especially on seats made for persons of four times their size. We should never forget what "going to church" is to them. Let us be set out on a table five feet high and four feet wide, with high walls before and behind us, for three or four hours, (for time also is longer to them,) without permission to see or ability to understand; certainly it would be poor comfort to tell us, after unspeakable fatigue and endurance, that we were so good we might go again in the afternoon.—Children cannot keep from restlessness or slumber in such circumstances, and they should sometimes be lifted, and laid down, and always kindly treated. If they cannot be so seated on a little high and narrow bench as to look a little about them, they may be allowed to stand on the seat for a short time, and occasionally be held up to see a baptism, the organ, or the choir.

Some persons have thought it better to leave children at home, than to accustom them to hear important truths or solemn petitions without understanding them, lest they should contract a habit of indulging in wandering thoughts during divine service. But it must be remembered that the habit of staying at home on the Sabbath is quite as dangerous, and that being treated as deficient in intelligence, is one of the most effectual means for discouraging the use of our minds. We do not know what ideas a child may receive from the sight of a congregation employed in worship, the solemn sounds of hymns and anthems, or the few words and ceremonies they may perceive or conjecture. We do not know, however, that they are secure, for so much of their time, from the neglect or bad example of nurses and other persons whom they might see, and the unbecoming amusements to which they are apt to excite each other when left at home.—*Dwight's Father's Book.*

Indian Relics.

We examined this morning, at the office of Thos. Amiot, Esq. Advocate, one of the most complete collections of the arms, axes, kettles, pipes, &c., which formerly were always buried with the chiefs of the aborigines of this continent. They had just been brought from Three Rivers, where Mr. Amiot a few days ago was on a visit, and had accidentally met with them a few hours after their exhumation from a single grave, in the foundation of a new house now erecting for Mr. Barnard, Advocate, near the Three Rivers Court House. Three Rivers, it will be recollected, was once the principal seat of the French Trading Company, as well as of the late North West, and was even as late as 30 or 40 years ago, the resort of a very large body of savages and voyageurs, who proceeded thence to the Great Lakes. as also up the St. Maurice, and to the country north and west of Three Rivers. The swords, axes, knives and spears are all of iron and steel, and much rusted; they may be conjectured to have laid in the ground about 100 or 170 years, and when found were not more than eighteen inches from the surface, lying among the few remaining bones of a remarkably tall man, whose cranium was still entire, but was c relessly broken to pieces by the workmen. We subjoin a list of the articles, which, we understand, are to be deposited in one of the public institutions of Quebec:

2 swords—1 small and 1 straight cutluss, of ordinary lengths, handles destroyed.
1 poinard about 18 inches.
2 axes, one large and one half size, handles missing.
5 flat-fish spears.
6 arrow-headed do.
1 knife, (side) 1 do. smaller.
15 gun flints.
A gold lace ribbon hat-band, about half an inch wide.
Some red and green cloth.
A calumet or pipe of pewter, tobacco (quite preserved,) remaining in it and about half smoked.
A glass for lighting fire at the sun.
About half a pound of shot and a few small pistol bullets.
One brass kettle of about 3-4 gallon.—*Quebec Paper.*

ASTHMA.—We learn from an intelligent friend who has long been afflicted with this most distressing complaint, that the fumes of burning paper, saturated with solution of saltpetre, gives him perfect relief. He keeps a quantity of the paper—which has been simply soaked in strong saltpetre water, and afterwards dried—constantly on hand, and on the recurrence of a paroxysm, obtains almost instant relief from burning half a sheet in his room. Others who have been similarly affected, have tried it with a corresponding benefit. In no case has it been known to fail, so far as his information extends. We deem the testimony sufficient to warrant the publication of the prescription, which certainly has the merit of simplicity. If it shall prove generally efficacious, its value is beyond price. It can be readily tested.—*N. Y. Adv.*

WOMAN.—As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path richer and more permanent blessings than man, who is more exposed to the glare and observation of public life.—Thus the humble and retired often do more valuable benefits to society than the noisy and bustling statelites of earth, whose very light of unconcealed enjoyment deteriorates, and parches up the moral soil it flows over.

Substitute for Linen.

The following communication is from a gentleman of very high respectability in Salem, Mass., and at his request it is inserted.

There has recently been discovered, in Salem, Mass., and patented, a new and beautiful material, resembling silk and linen, which holds out to the manufacturers of this country the high promise of an original, beautiful and invaluable fabric, far surpassing in strength and beauty of texture that of linen, which it is destined wholly to supersede, as the culture of it requires much less labor and expense than flax, and does not, like that and similar materials, require to be renewed annually, (being a perennial,) and the preparation of it for manufacturing being far more simple than either; and its great natural affinity for coloring matters, and its requiring *no bleaching*, being objects of the highest importance, give it a very decided preference over that manufacture. A few specimens of the manufacture of this material into small fancy articles have been produced, some of which being colored of various tints present such a beautiful silk-like appearance as to have been actually, in some instances, mistaken for it; it possesses the decided advantage, that it not only sustains the action of water uninjured and undefaced, (which it is well known silk will not do,) but the repeated action of water rather appears to strengthen and beautify it. It is ascertained to be the opinion at Lowell, where they have offered to make the experiment, that it can be spun upon machinery.

And while it offers to other branches of manfacture very important substitutes for those substances hitherto used, it offers a material, very superior, in many points, for paper. It is believed, from some specimens already produced, that paper of every description may be manufactured from it, possessing a pearly whiteness, durability, beauty of texture, and smoothness of surface, unrivalled by any other ever before manufactured in any country. And it is susceptible of the most brilliant colors, in grain or otherwise. This is believed to be the first material of the kind ever before discovered in this country, that holds out the prospect of a staple commodity, silk, linen and cotton being exotics, and the discoveries of course exotic; but this material is indigenous, is a native of this country, discovered by a native citizen, one of her own daughters, which circumstances, together with its intrinsic worth, seem peculiarly to enhance its value to us. It is open to any one who may wish to make experiments.—*Silliman's Journal for October.*

Abolition of Slavery.

The Senate and Chamber of Representatives of Hayti have passed a Rural Code, containing provisions which are without example in any nation. Their object is to compel the people to labor for their subsistence by inflicting penalties upon idleness. We have extracted the following articles, which render the condition of the free blacks of Hayti very little different from, if not actually worse, than the condition of the slaves in any part of the United States. —*N. Y. Spectator.*

"Art. 174. All persons who are not proprietors or farmers in the place in which they reside, and shall not engage themselves to work for some proprietor or farmer, shall be reported as vagabonds, shall be arrested by the rural police of the place in which they may be found, and brought before the justice of the peace of the district.

"Art. 177. If, after eight days' detention, they shall refuse to work, they shall be sent to labor on the public works of the town or district in which they may be arrested, until they consent to work in the fields."

"Art. 180. Every laborer, who, on working days, and at the hours at which he ought to be employed, shall be found unoccupied, or found walking upon the public ways, shall be considered as an idler, arrested as such, and brought before a justice of the peace, who, for the first offence may send him to prison for twenty-four hours; and for any repetition may send him to the public works."

"Art. 184. The ordinary labors in the field shall commence at day-light, and continue till mid-day, with an interval at half an hour for breakfast: the labor shall be resumed at two o'clock, and continue till sunset."

"Art. 185. Pregnant women shall be employed only upon light work, but after the fourth month of their pregnacy they shall not be compelled to work in the fields at all."

"Art. 186. Four months after their delivery they shall resume their labors in the field, but shall not begin work till an hour after sunrise, and continue till eleven o'clock, and shall work in the afternoon only from two o'clock till an an hour before sunset."

"Art. 190. Saturdays, Sundays, and fete days being entirely at the disposal of the laborers, they are not to be permitted to leave their work on the other days for the purpose of dancing or amusement, either day or night. The delinquents in such cases shall be liable to imprisonment for three days for the first offence, and for six days on every repetition of the offence."

THE SPRINGFIELD SOMNAMBULIST.—In the last Boston Medical Journal, a full and long account is given of this wonderful case, more particularly of the medical phenomena which it exhibited. It was drawn up by Dr. Belden of this town, the attending physician of the Somnambulist, while she remained here. The Boston Courier, in noticing this account says, among other things.

There was never a story told in the Arabian Nights more improbable at the first thought, than the true history of Jane C. Rider, who will be known to all posterity, as the Springfield Somnambulist. Her case is a leaf in the history of the human mind, and would that Spurzheim were alive to expound it.

It is, however, well expounded by Dr. Belden, in the Boston Medical and Surgical Journal. The subject of the treatise was seventeen years of age, and had she lived in the time of our forefathers, and seen such sights, the faggot or the rope would have cut short her visions. Philosophy would not have dared to examine such phenomena, but the scrutiny would have been made by superstition.

Springfield Gazette.

ITEMS.

Demoralized State of the British Army.—Mr. Ellice has informed the House of Commons, that 'in the last two years one fifth of the whole Army on the English stations has passed through the public goals.' One fifth in two years is the same as the tenth annually: and this presents to be sure a pretty picture.

Just before the recent prorogation of the British Parliament, a member of the House of Commons, Sir Samuel Whalley, gave notice that, at the next session, he should move to bring in a bill for the *abolition of Hereditary Peerage*. As an indication of the state of the public mind in England, this is an important incident.

Temperance in the North of Europe.—A letter from Copenhagen, dated July 12, is mentioned in the Paris papers, which states that the number of vessels passing the Sound has been gradually diminishing for several years. The reason assigned is, the diminished consumption of brandy and other spirits, resulting from the constantly increasing influence of Temperance Societies.

Geological surveys, by authority, are making in Pennsylvania, Maryland, Tennessee, and Arkansas.

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

JAMES MARCH.

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE

Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

Lexington, June 11th, 1834. 49-by.

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

Williams & Wilson

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of color and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention.—☞Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1383. 48-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¼ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, Prunes, Currants, Pepper, Alspice, } 5 lbs. $1.
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST.

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF
Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be very thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

VAN DOREN'S
COLLEGIATE INSTITUTE,
For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL
For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexington, Ky. July 16, 1834. 1-tf

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble six pence to a slow shilling."

March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

Cleland's Hymns.

FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.

A. T. SKILLMAN.

Lexington, Sept. 17, 1834.